SIGNATURA RERUM AND EPISTLES

BEHMEN

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Epistle 3. num 25 (2)

The Epistles of JACOB BEHMEN *aliter*, TEVTONICVS PHILOSOPHVS.

Very usefull and necessary for those that read his VVritings, and are very full of excellent and plaine Instructions how to attaine to

The Life of CHRIST.

Translated out of the German Language.

LONDON:
Printed by *M. Simmons* for *Gyles Calvert*, at the Black Spread Eagle, at the West end of *Pauls* Church, 1649.

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after

TENTONICUS PHILOSOPHUS.

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Translated out of High Dutch

LONDON:

Printed by J. Streater for Peter Cole, at the Black Spread Eagle, at the West end of Paul Church, 1649.

THE PREFACE TO THE READER.

AS there is no Booke or Treatise which this Author hath written, but the footsteps and Characters of *Divine* Light, and *knowledge* are therein Imprinted and discerned, and may be of speciall use and improvement to the Christian, impartiall, Reader; so likewise these his Epistles, written at sundry times, and occasions to severall Friends; and thus gathered and compact together, may of right be reckoned as one Booke, not of the smallest benefit and direction to the Reader, Lover, and Practitioner of that Divine light, and knowledge, which his Writings doe containe, and hold forth: Indeed, the bare *Letter* of any Mans Writings, though written from a Divine Gift, and reall manifestation of light in and to themselves, cannot *breath the spirit of wisedome* into us: for the sound of understanding is not to be Characterized, or Painted on Paper; no more then the Notes, and Characters of Musick can give the reall Sound, and Tune, unto the Eare; but they are a direction how the skilfull *Musician* shall play on the Instru-

ment; so also our minde is as an Organ, or strument; but it Sounds onely according to the Tune, and Note, of that Spirit, that doth possesse and act it: And we doe convert, and assimulate all things according to that Spirit, and will that is ruling, and predominant in us; and therein the minde, thoughts, and sences, are enkindled, and enflamed; for if we have a bare Astrall, Worldly, Carnall, Selfe-conceited, Contemning, Cavilling, Pharisaicall, Hypocriticall Spirit; accordingly we doe forme, and frame our Notions, Judgement, and Censure; and *pervert all things to a wrong sense and use*; but if the Divine Spirit of Love, Light, meeknesse, humility, selfe-denyall, syncerity, and *holy desires* doe dwell, rule, and act in us; then our understanding is accordingly *holy, Divine, and reall:* for *To the pure, all things are pure; but to the impure, all things are impure; for their very Mindes and Consciences are defiled:* As this Author received not his Learning, Gifts, and high Endowments, from the Schooles of this World; but from the Schoole of Divine wisedome, the illumination of the holy Spirit; so likewise the meaning and drift of his Writings will not be understood of those who are *meerely* trained up, and skilled in the litterall and Historicall Schoole of this World; and according to the Canons, Rules, and Axioms of their wise Pharisaicall Reason, who doe contemne, judge, and rashly censure, all that speake not their phrase, stile, and Dialect: For

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if we had all that ever the Prophets, Christ, and his Apostles did speake and teach, and the knowledge of all Divine, illuminate men, in their severall Gifts, deciphered in Writings, and should read in them many yeares; yet if we did *not desire* to become one with the same spirit of Divine knowledge; and endeavour to have it innate, and essentiall *in us*, to the living expression of Divine love and righteousnesse; they would be but as dark and Historicall unto us: and the frame and structure of our knowledge, which by our artificiall Reason we should build unto our selves upon that foundation; would be but a vapouring Notion, a blind *Pedanticall* Luciferian ostentation of a Pharisaicall knowledge, *that would not edifie, but puffe up*; from which selfe-conceited, Verball, high-flowne, contrived knowledge, which wise Letter-learned Reason, devoyd of the illumination of the holy Spirit, hath gathered in diverse formes unto it selfe, by its owne imaginary apprehensions, and expositions, upon the Writings of holy men; the many mentall Idolls, Opinions, Contentions, Rents, and divisions, are arisen in the Christian World; which have *almost quite* destroyed all brotherly love; but the God of love, by the efflux and breakings forth of his Divine light, and holy spirit in us, so expell and drive them into the Abysse of darknesse, from whence they come, that in the severall dispensations of his Divine Gifts, and manifestations of light

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unto us, *We may rightly understand, and serve one another in Love*: that the great Babyloniſh building of our owne tottering imaginations, and wanton opinions, which we (by the ſharp inventions, and glozing gloſſes of vain contriving reaſon, in the many and various conjectures, about the ways, how God is to be worſhipped and ſerved) have endeavoured to rear up unto our ſelves, may *fall:* that ſo we may all come to ſpeake the *One holy language of Chriſtian Love to each other:* who hitherto have been ſo divided, that in ſted of building up one another in the holy Faith of Chriſt, we have bruiſed, battered, and beaten down one another in the ſpiritual pride and hypocriſie of *Antichriſt.*

There are ſome that are ſo farre foreſtalled with a ſtrong ſelfe-conceit of their owne light and love of ſelfe-will, that whatſoever beares not the ſtamp, and ſuperſcription of their approved Patrons, Schooles, and Inſtitutions, is but as darkeneſſe and nifling ſhaddows unto them, and ungrounded prejudice, cavilling ſuperſtition, & vain ſuſpition do ſo much poſſeſſe them, that they reject it as not worth the reading over; weening that they have a *right Orthodox* judgement, rectified in all points of *Phyloſophy*, and *Divinity*; but theſe cannot ſee how farre they are like the blinde ſelfe-conceited *Scribes* and *Phariſees*, thoſe Luciferian wiſelings that thought none could teach them any thing; becauſe they were ſkilled in the Letter of the Scripture; but Chriſt told them, that

They

They erred, not knowing the Scriptures, &c.

Others againe, the Mysterious Antichrist in Babel, by a selfish illumination, and blind perswasion, hath so deeply captivated, and imprisoned; yea, bewildred, and bewitched, in his Mystery of iniquity and hypocrisie, that they doe not onely take upon them to contemne, and condemne all that seem to contradict their received Principles, and opinions, but from the workings of the uncleane Pharisaicall spirit in them, *They will draw strange conclusions, and perverted meanings, from the words and works of others*; to make them odious and abominable; but these are like unto Toads, that turne all they eate into a poysonfull nourishment, which they will spit out againe, upon those that doe but touch them.

Others there are also, that are very greedy, and eager of reading Bookes, to better and improve their knowledge; but their simple well-meaning minds are so much darkned, and possessed with the Principles, mentall Idols; and opinions *of their approved Masters*; and to them they have so chained, devoted, and *Sacrificed* their consciences in blindfolded Hypocrisie; that nothing can take any *true* impression upon them: but that which speakes for, pleads for, and maintaines their cause, their way, their Sect, unto which they have given up and addicted themselves; and that they will hold, and beleeve, rather because they will, or because *such, and such*, of whom they have a good opinion

opinion doe *say so*; or becauſe they have a ready received and *maintained* it, then from ny true impartial conſideration that it is right, or from any effectuall living eſſentiall knowledge, and reall ſpirituall Being of it in *their owne Soules, &c.* But for thoſe that know enough already, and are ſo well conceited of their owne ſelves, this Author hath written nothing; but for the Seeking, hungry, deſirous Soule; that by unfeigned repentance, converſion, and introverſion of its will, mind, and thoughts to God, *doth endeavour the reall practice of Chriſtianity*, and the leading of an upright converſation in all humility, meekeneſſe, ſimplicity, patience, forbearance, righteouſneſſe, and Chriſtian love towards all men, without a Selfiſh ſingular diſreſpect, or Phariſaicall contemning and condemning of *Others*.

The true way and meanes for a man to free himſelfe from all blind contentions, diſputes, doubts, errours, and controverſies in Religion; and to *get out* of that tedious Maze, and weariſome laborinth of perplexing thoughts, wayes, and opinions concerning God, Chriſt, Faith, Election; the Ordinances, or the way of worſhip, wherein the World doth trace it ſelfe, is faithfully ſet downe, and declared according to *the ground of the Scripture*, and *true experience* in this Authour; the attainement of which light, will give reall ſatisfaction, and *aſſurance* to the Soule, ſo that it ſhall not need ſay, Is it true? What Arguments are there for it? How

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can it be proved, *&c* ? But it shall finde the reall Signe and *Seale* of truth *within* it selfe, as the Scripture declareth, 1 *John* 2. 20. 27. That *the unction from the holy One teacheth all things*; so that no man need teach those in whom it doth abide: But this knowledge, this precious Pearle of light, this darling of wisedome, this Garland, and Crowne of Virgin *Sophia*, which surpasseth all the beauty and treasure, all the Pompe, Power, and pleasure of *this* World: This Universall Touchstone, to try and finde out the qualities and vertues of all things, this Heavenly Tincture, this *true* Phylosophers Stone, this *Summum bonum*, which no humane tongue can expresse; is onely obtained in the *new birth*, whereby the light, and life of God is renued in us; the essentiall Word of Divine love, Christ himselfe is begotten and formed in us; to the reading, and experimentall understanding, of which Word of Life, Light, and Love; the *whole* Scripture, and the Writings of Divine illuminate Men doe *direct* us, and all words, workes, and Bookes, that proceed not from *that Word*, and lead us againe to *that Word*, are either onely Astrall, outward, and transitory; or the fantasticall *Idola mentis*, the shadowes of fansie, and learned Pharisaicall Reason, which by its feighned words of suttlety, and humane wisedome, enticeth men to *beleeve strong delusions*, and follow after lyes in Hypocrisie.

In our owne Book which is the *Image of God*

in us, time and Eternity, and all Mysteries, are couched and contained, and they may really be read, in our owne soules, by the illumination of the Divine Spirit; for our minde is a true mysticall *Mirror*, and Looking-Glasse, of Divine and Naturall Mysteries; and we shall receive more reall knowledg from one effectuall *innate* essentiall glimps, beame, or Ray, of light, arising from the New birth *within us*; then in reading many hundred of Authors; whereby wee scrape abundance of carved workes and conceits together, and fraime a *Babel* of knowledge in the Notion, and Fansie, to our selves; for in the true light we receive the pledge and earnest of *that Spirit*, which *Searcheth all things, yea the depths of God*: let no man thinke that it is *now* impossible; for in a Christian, new borne in Christ, Christ the light of life, and being of Love doth dwell; *and in him are all the treasures of wisedome and knowledge*; and he doth expresse the same, in the humble resigned Soule, according to the manner and measure, as he pleaseth; and as is *best requisite* for the Time and Age.

These Epistles are not fraught with fine complementall straines, and pleasing Notions of humane Art; or with the learned Quotations of ancient Authors, or with the witty glances of accute Reason, trimmed up in the *Scholastique* pompe, and pride of words, to tickle and delight the fansie of the Reader; neither doe they savour of a *Sectarian* spirit of Hypocrisie

and affectation; arrogancy and *Pedantick* presumption, to make himselfe that which in reallity he is not, to get a great Name, and to amuse and captivate mens mindes, with strange high-flowne conceits, thereby to gaine a selfish confidence and approbation in others, to make a *Sect* in Babel; but he hath written (according to the Divine Gift which he received) of the greatest, and deepest *Mysteries*, concerning God and Nature; and hath expressed them in such suitable and significant tearmes and phrases, as are best apt to render them, in their owne native and proper Idea and meaning, to the understanding and capacity of others: Albeit *few* will understand them according to the depth of *his* sense; but every one may receive *benefit* according to his capacity; if his owne Image-like fansie, and the over-weening conceit of his owne light doth not prepossesse and hinder him; and no doubt his Writings are left unto Posterity, as a precious Talent to be improved: Not that we should onely gather a talkative Historicall litterall Notion of the Mysteries; but that in all simplicity and syncerity, we practice the way of Regeneration in the Spirit of Christ; and *Divinitize* our knowledge into an effectuall working Love; and so attaine the experimentall and essentiall being thereof in our owne Soules.

It would be too large here to speake of that foundation and stedfast * *Byssi* which his Writings doe containe, whereby true Philosophy

* Or, *Ground.*

may be restored to its Originall purity; be from those Idols of fansie, and vaine Reason that doe darken and perplex it; for by the knowledge of the Centre of all Beings (of which his Writings speake) we come rightly to understand what Time and Eternity is; and therein the Science of the Nothing, Something and All things; whereby we may come to find out whence the inward radicall *Ens*, working essence, true subsistence, and full existence of every thing proceedeth; and also to what end every thing hath such an Essence, life, power, vertue, forme, colour; and then whither it goeth, and what it shall be hereafter in Eternity; by which we may come to see how it is, that all things proceed from God, subsist in God, and againe returne to God; and therein obtaine the right knowledge of our Selves and of God in Nature; and from this Centre ariseth the true knowledge of the *Three Principles*: and also of the Threefold, or *Tri-une life* in Man; whereby the deepest, darkest, and hardest Questions, and *Quære's*, that can arise within the minde of man, or come under the reach of any Imagination or thought, may be rightly understood, and determined; and this must needs *advance* all Arts and Sciences, and conduces to the attainment of the Universall Tincture, and signature; whereby the different secret qualities, and vertues, that are hid in all visible and corporeall things, as Mettals, Minerals, Plants, and Hearbes, *&c.* may be drawne

drawne forth and applyed to their right naturall use for the curing, and healing of corrupt and decayed nature; and by the powerfull effects and operation that will hence arise, all false Sophisticate Artists that soare aloft in their owne contrived Imaginations, and tottering experiences, may be convinced of their unsound, sicke, and sandy foundation; and moreover this signall, fundamentall, Centrall knowledge, will quicken, and revive the life of Divinity so deeply buryed in the painted Sepulchers of Pharisaicall Hypocrisie, and Verball formality; and settle all Sects, and Controversies in Religion *on the true* ground, that so we may come to serve God aright in the true unity of the Spirit, and each other in all Christian Love and Righteousnesse.

In these Epistles there is much seasonable and wholesome Doctrine, Instruction, and Counsell, for a Christian resigned Soule; much Consolation for the afflicted under Christs Crosse; and also direction how a man shall behave himselfe as a Christian amidst the various Sects, and their harsh censures: Exhortation to Truth, Love, and righteousnesse: Dehortation from all evill, pride, envy, covetousnesse wrath, malice, falshood, and Cain-like Hypocrisie; likewise many Propheticall Passages, and Predictions concerning the punishment, and severe *judgements* that are and shall be upon Babel, and the Antichrist, and all false, and wicked Oppressours; the most whereof

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are Printed in a Treatise by themselves, called *Mercurius Teutonicus*.

In a word, Courteous and Christian Reader, these Epistles will serve as an Introduction, and right information to shew thee what this Author was, and whence hee had his great knowledge; and upon what ground and centre it is founded; and likewise how thou mayst come really to understand the drift and meaning of his Writings, and effectually finde the excellent use thereof; for art thou learned or unlearned, rich or poore, Master or Servant, Parent or Childe; be thou of what Calling, Profession, Complexion, Constellation, and Disposition thou wilt: Thou mayst finde such knowledge herein as may better and *improove thee aright* in Christianity.

Therefore be like to the laborious Bee that seeketh Honey at every Flower, and where shee findes it not, there shee doth not leave her sharpe Sting, so likewise if thou findest that which doth not like thee, let it alone; and leave not a taunting scoffe, and stinging venome of scorne and rash censure behinde thee; but rather *pray* that God would give thee his Holy Spirit, to leade thee into all truth; and so thou shalt know God in thy Selfe, according to that Divine promise, they shall all be taught of God, and know the Lord, *John* 6. 4, 5. *Heb.* 8. 11.

But let the end of all be Love; for if thou

couldst

couldst speake with the tongue of Men and Angells, and couldst Propheſie, and underſtand all Myſteries, and hadſt all Faith, yet without Love, thou wert but as tinckling Braſſe, and a ſounding Cymball, 1 *Corinthians* 13. It is even *this Love* that diſtinguiſheth betweene the knowledge of the Devills in Hell (for they know, beleeve, and tremble) and the Angels in Heaven; and as true Love is a deadly poyſon and paine to the Devilliſh nature of evill Spirits; even ſo is all Selfe-denying Love, as a Plague and Peſtilence to all ſophiſticall Phariſaicall Hypocrites, who pervert the Goſpell of Peace and Love, by vaine Diſtinctions, and Heatheniſh practices: Therefore beloved Reader, let thy Divine light lead thee unto a Divine life, and ſo enter into the Divine Love, the bond of perfection; and ſo thou ſhalt be made partaker of the Divine nature, for God is Love.

Now therefore let us be *merciſull*, loving, and perfect, as our Father which is in Heaven is mercifull, loving, and perfect, that ſo it may be knowne that wee are the Children of the moſt High, who is kinde unto the unthankfull, and to the evill: And the God of Love ſo enkindle the fire of his Love in our hearts, that it may breake forth in our practice and converſation, to the deſtroying the Thornes, and tearing Bryars of vaine contentions; that ſo wee may enjoy the happy

happy fruits of Peace, Truth, Love, and Righteousnesse, in all Christian Society one among another:

Yours in all service of Christian Love.

J. E.

The Scorner seeketh wisedome, and findeth it not, but knowledge is easie to him that understandeth, Prov. 14. 6.

A Scorner loveth not one that reproveth him; neither will hee goe unto the wise: Prov. 15. 12.

Knowledge puffeth up, but Love Edifieth: 1 Cor. 8. 1.

I Suppose this preface was
writen by John Ellistone
therfor highly to be esteeme
this first Epistle is very
pretious

THE

A * Theosophicall LETTER, WHEREIN The life of a true CHRISTIAN is described.

* Or Letter of Divine Wisedome.

Shewing what a Christian is, and how he commeth to be a Christian; and likewise what a Titular, Nominall or Hystoricall Christian is, and how the Faith and Life of each differ.

The Fountaine of Jesus Christs heart be our quickning consolation, renovation, and eternall life.

1. BELOVED, and much respected friend in Christ. From a member-like obligation (as one branch on the Tree is bound to doe to the other) and a fellow-working desire, I wish unto you the open well-spring of grace, which God in Christ Jesus hath manifested in our humanity; so that it may richly spring up in you, and the Divine Sun may thereby cast the influence of its Love-beams into the soule; and also therewith stirre up, and open the great Magnetick hunger of the soule (being the true Divine mouth) after Christs flesh and blood, together with bodily welfare.

2. Being I have often understood by your deare friend, *D. K.* and also observed in my presence with you, that you in the drawing of the Father do bear a peculiar thirst, and an earnest sincere longing after his life, which he, out of his highest Love hath manifested

in Christ Jesus; therefore I would not (upon the desire of M[illegible] and also of your selfe) omit from a member-like, and mutuall obligation to visit and salute you with a short Epistle, and so to recreate, quicken, and refresh my selfe somewhat with you, in the same fountaine of the life of Jesus Christ; for it is meer joy unto me to perceive that our Paradisicall Corall flourisheth, and bringeth forth fruit in my fellow-members, to our eternall recreation and delight.

3. And hereupon Sir, I will declare unto you, out of my small gifts and knowledge: *What a Christian is, and wherefore hee is called a Christian*; Namely, that he onely is a Christian, who is become capable of this high Title in himselfe; and hath resigned himselfe with his inward ground, minde, and will to the Free grace in Christ Jesus, and is in the will of his soule become as a young child, that only longeth after the Breasts of the Mother, that sincerely panteth after the Mother, and sucketh the breasts of the Mother whereof it liveth.

4. Even thus also that man is onely a Christian, whose soule and minde entereth againe into the first Mother, whence the life of man hath its rise; *Viz.* into the Eternall Word, which hath manifested it selfe with the true Milk of salvation in our humanity (being blind in regard of God) and sucketh this Milk of the Mother into his hungry soule, whence the new spirituall man ariseth; and thereby the fiery [dark, and dry] soule, proceeding from the Fathers property, doth reach and obtaine the place of Gods love, in which place the Father begetteth his beloved Sonne; and therein onely the Temple of the holy Ghost, which dwelleth in us, is found; and therein also the spirituall mouth [or beleeving desire] of the soul, which eateth Christs flesh, and drinketh his blood, is understood, or experimentally and essentially enjoyed.

5. For he onely is a Christian, in whom Christ dwelleth, liveth, and hath his Being, in whom Christ as to the internall ground of his soule is arisen, and made alive in the heavenly Essence, which did disappeare and depart in *Adam*; even he, I say, is onely a Christian that hath put on Christs Victory (that is to say, Christs Incarnation, Humanity, Sufferings, death, and Resurrection, against the anger of God; and also Hell, Devill, Death, and Sinne) in his eternall ground, where the Seed of the Woman, to wit, Christ in his conquest, doth also conquer in him, and daily trampleth upon the Serpents head in the wicked carnall will, and killeth the sinfull lusts of the Flesh.

6. For in Christ alone we are received to be Children of God, and heyres with Christ, not by an outward, adventitious, strange, shew of a sundry select Appropriating of Grace (I say) not through a strange

strange merit of grace [or application of promises] imputed from without [or received in an Historicall apprehension of being justified and acquitted by another, as Malefactors] but through a child-like regenerating, innate, in-dwelling member-like, and essentiall Grace: Where Christ the conquerour of death doth arise in Us with his life Essence, and power from Our death, and hath his mutuall ruling influence and operation in us, as a branch on its Vine; as the Writings of the Apostles doe throughout witnesse.

7. He is farre from a Christian, who onely comforteth himselfe with the Passion, Death, and Satisfaction of Christ. and doth apply and impute it to himselfe as a pardon or gift of favour, and yet remaineth still an unregenerated, wilde, [worldly, and sensuall] Beast; such a Christian is every ungodly Man: For every one would faine be saved through a gift of favour, the Devill also would very willingly be an Angell againe by grace received and applyed from without.

8. But to turne, and become as a child, and be borne anew of Gods grace-water of love, and the holy Ghost, that pleaseth him not. Even so it pleaseth not the Titular Christian, who will put upon himselfe the mantle of Christs grace [and apply his merits unto himselfe by an Historicall laying claime to a promise] and yet will not enter into the Adoption and New birth; albeit Christ saith, that he cannot otherwise see the Kingdome of God.

9. For what is borne of the flesh, is flesh, and cannot inherit the Kingdome of God, *John* 3. *To be fleshly minded is enmity against God, but to be spiritually minded is life and peace:* And he onely heareth Gods Word, that is borne of God, for onely the spirit of grace in Christ heareth Gods Word.

10. For, no man hath ever seen God; the Sonne alone who is in the unmeasurable bosome of the Father, declareth unto us the Word and Will of God in our selves; so that we heare and understand his will and good pleasure within our selves, and are willing to follow the same, yet we are often kept back by the outward sinfull flesh; so that the operation or effecting of that same Divine power [purpose, and godly resolution in our mind] doth not alwayes come into the outward Figure, yet it goeth into the inward Figure, in the inward spirituall World; concerning which, S^t. *Paul* saith, *Our conversation is in Heaven.*

11. Of which also all the Saints of God, and especially S^t. *Paul*, hath complained, that they had an earnest syncere will, and did serve God with the minde of the internall Ground; but with the flesh the Law of sinne; so that the Flesh lusteth against the Spirit, which lust and evill concupiscence is daily drowned, and mortified in the death of Christ, by the inward ground [or the centre of light rege-

nerated in the darke abysse of the soule] but this is in those onely in whom Christ is arisen from death ; and thus there is no condemnation to them which are in Christ Jesus ; who walke not after the flesh, but after the spirit, *&c.* For the bestiall body belongeth to the earth, but the spirituall body belongeth to God ; but whosoever hath it not, he is dead while he liveth, and neither heareth, nor perceiveth any thing, of the spirit of God ; It is foolishnesse to him as the Scripture saith.

12. Therefore this point is not sufficiently understood and cleared, by teaching and maintaining onely and alone an outward receiving, and application of grace and forgivenesse of sinnes. The pardon of sinne, and the receiving of us into filiall adoption and grace, consisteth in the justifying blood, and death of Christ, when Christs heavenly blood tinctured us ; and with the highest love of the Deity in the name Jesu, did overcome the anger of God in our soule, and inward divine ground, proceeding from the Essence of Eternity, and did turne it againe into the Divine humility, meeknesse, and obedience ; whereby the rent, torne, and divided temperature of our humane property [and spirit] of obedience and good will entered again into the harmony and unity of the properties [*Viz.* into Paradisicall light, love, and life, that *Reall Temperature*, where variety doth concenter and accord in unity.]

13. And even then the wrath of the Father (which was awaked in the properties of our life, and had set it selfe to be Lord and Master in soule and body, whereby we were dead to the Kingdome of Heaven, and become children of wrath) was turned againe into the unanimous love, likenesse, and unity of God ; and our own humane will, dyed in the death of Christ, from its selfnesse, and selvish willing ; and the first humane will (which God breathed from his spirit into *Adam*) did spring forth afresh through the conquest of Gods sweetnesse [and love] in Christs heavenly blood ; and then the Devill, and Hell, which held men captive, were confounded, and made a scorn : This the dry Rod of *Aaron*, which budded in one night, and bare sweet Almonds, did typifie.

14. Now as Sinne came from One, and passed from one upon all, so also the sweet grace and victory in Christ, passed, pressed, and pierced from one upon all : Now this death and the anger [of God] was broken in pieces in that one *Adamicall* soul in Christ, and a possibility to grace was opened through the disclosing of death, through which disclosed gate, the will of the soule may re-enter into its first Mother (whence it came in the beginning) that is into the filiation, adoption, or regeneration of a new life, and will ; and there it may attaine the sweet blood of Jesus Christ, which in Christ did disclose or break open the gate of death, and changed the anger of

of God in our humanity in himselfe into love, wherein the poore captive soule drinketh out of Gods fountaine; and doth allay, and sweeten its fire-breath, whence the new Paradisicall budd springeth forth, and there the hunger, and desire of the soule is made substantiall and essentiall in the blood of Christ, after an Heavenly manner.

15. Now as the disclosing of death must be done in the person of Christ himselfe in our soule, and humanity; so that the eternity in Christ (wherewith he was come from heaven, and was also in heaven, *John* 3.) overcame the time (*Viz.* the life and will of the time) and did change time with its will into the eternall will of the Deity; and all this must be brought to passe in our received humanity: So likewise the desire of our soule must receive into it selfe that same eternall will in Christ (wherein time and eternity stand in equall agreement and harmony) and through the power of the same; immerse, or cast it selfe into the adoption of free grace in Christ; that the same inward Paradisicall ground which dyed in *Adam*, might again spring forth in the will of the obedience of Christ, through his heavenly, and from us assumed humane blood.

16. The atonement and expiation must be made manifest, and experimentall in our selves through that atonement which Christ once made; indeed [the atonement and reconciliation] was once fully finished, and brought to passe in Christs blood and death, but that which was once wrought in Christ, must also worke in me; it must even Now also through Christs shedding of his blood, be brought to passe in me; Christ also doth powre forth his heavenly blood into the desire of Faith in my poore soule, and tinctureth the anger of God which is therein, that the first *Adamicall* Image of God may againe appeare; and become seeing, hearing, feeling, tasting, and smelling.

17. For that same Image which dyed in *Adam* from the heavenly Worlds Essence, being the true Paradisicall Image, dwelleth not in the foure Elements; its essence and life standeth not in this world, but in Heaven (which is manifest in Christ in us) *Viz.* in that one pure holy Element, whence the foure Elements sprung forth in the beginning of time; and this same inward new spirituall man eateth Christs flesh and blood; for he is, and liveth in Christ, Christ is his stock, and he is a branch on the stock.

18. For every spirit eateth of that whereof it taketh its Originall, the Animall [sensuall] mortall soule eateth of the spirit of this World, of the Stars and Elements, of the Kingdome of the World, but the true eternall soule (which was inspired out of the Eternall Word into man, being Divine life) eateth also of its Mother, *Viz.* of the holy essentiall Word of God.

19. But

19. But seeing it was impossible for her after her owne departure and separation from God, in her excluded condition, property, and spirit; [to eate of the Divine Word, and live in the holy Element of love and humility] therefore this same Word of life (being its true Mother) came forth to the abandoned soule into the vale of misery, and into the prison of Hell, and infused his heavenly Essence into our humane; [to be] as a body for the soule, and therewith did imbrace and cloath our poore soule being captive, and did open againe her heavenly mouth (afore dead in the anger of God) with the tincture of love; so that the poore soule can now againe eate heavenly *Manna*; the eating whereof was tryed in Christs person with the humanity, which he received from us (in the temptation of Christ in the Wildernesse) where *Adam* in Christ did againe eate *Manna* from Paradise, fourty dayes.

20. Therefore I say, that by a shew and select forme of grace appropriated and imputed from without, none commeth to be a true Christian; for if he be so, his sinnes are not forgiven him by once speaking of a word, or appropriating a forme, or promise of absolution to himselfe, from without; as a Lord or Prince in this World doth freely give a Malefactor his life by an externall imputed favour; no, this availeth nothing before God.

21. There is no grace or favour wherby we come to the adoption, save onely in the blood and death of Christ; him alone God hath fore-ordained, and appointed to be unto him a throne of grace, or propitiation in his owne love, which he hath (in the *Sweet Name Jesu* out of *Jehovah*) infused into him: He is that onely Sacrifice that God accepteth of, to reconcile his anger.

22. Now if this Sacrifice or free offering of grace shall doe me good, then it must be wrought and brought to passe in me; the Father must beget, or impresse his Sonne in the desire of my Faith; so that the hunger of my Faith may lay hold and comprehend him; and if the hunger of my soules Faith doth comprehend him in his promised Word, then I put him on in his whole processe of justification in my inward ground, and forthwith the mortification and killing of the anger, Devill, Death, and Hell, beginneth and goeth forward from the power of Christs death in me.

23. For I can do nothing, I am dead to my selfe, but Christ doth it in me; when he ariseth in me, then I am dead to my selfe, in respect of the true man, & he is my life, and in that I live, I live to him & not to my selfehood; for grace mortifieth my own will, and setteth it self up for a Lord in the place of my selfenesse, that so I may be an instrument of God, who doth therewith what he pleaseth.

24. And then I live in two Kingdomes, *Viz.* with my newborne spirit of life, or spirituall man, in Paradise, in the Kingdome of Heaven,

ven, in the inward spirituall World, and with the outward mortall man, in the vanity of time, in the Kingdome of this World, in the dominion of the Starres and Elements, in the contrariety, and malignant discord of the properties, wherein the yoake of sinne yet liveth; this Christ taketh upon himselfe in the inward Kingdome of the Divine World, and helpeth my soule to beare it.

25. For the yoak of this World, is Christs burthen which he must beare, untill he shall againe deliver up the Kingdome to his Father, which he hath given him; for he sayd, *All power in Heaven and Earth, is given to me of my Father*; so also this burthen or charge is layd upon him, that he should beare Gods Anger, Hell, death, and all Evill in us, as *Isaiah* saith, *Hee tooke on him our diseases, and carryed our sorrows*; but we esteemed him stricken, smitten of God, and afflicted.

26. And hence it is that a Christian must be a bearer of the crosse, for so soone as Christ is borne in him, the assaulting of Hell, and the anger of God in the eternall nature beginneth, and then the Hell in man is destroyed, and the Serpent is troden under foot; whence great unquietnesse, persecution, and reproach from the Devill and the corrupt World doth arise against the outward sinfull man, and even then the outward sinfull man must suffer it selfe to be condemned, and judged to damnation by the children of Anger, and by Gods severe justice in the anger; seeing that another man liveth in him, which is not like and conformable to the outward mortall man; and so Gods Justice executeth its judgement in the anger upon the house of sinne; and also all the Ministers of Gods wrath, doe helpe the execution thereof.

27. And even then, Christ helpeth to beare the yoak, and man is Sacrificed in Christs processe, contempt, and scorne, in his suffering and death, to the justice of God in the anger, and becomes conformable to Christs Image.

28. The holy Scripture witnesseth in all places that we are justified from sinnes by Faith in Christ, and not by the workes of our merit; but by the blood and death of Christ, which indeed is so taught by many, but rightly understood of few that teach us so.

29. We are taught indeed an imputed grace, but what faith is, and how it is begotten, and what it is in its Essence, reall Being, and Substance, and how it layeth hold on the merit of Christ with the grace; herein the greatest part are dumbe and blinde, and depend on an Historicall Faith (*James* 2.) which is onely a bare knowledge or literall conjecture, and therewith the man of sinne doth tickle and comfort himselfe, and through an imagination, and blind perswasion, doth flatter and sooth up himselfe, and calls himselfe a Christian, though he is not yet become either capable or worthy, of this

this so high a title, but is onely a titular Nominall Christian, eternally cloathed with Christs *Purpur-Mantle*; of whom the Prophet speaketh, saying, *They draw neere to mee with their lips, but their heart is farre from me:* And Christ sayd, *Not all that say Lord, Lord, shall enter into the Kingdome of Heaven but they that doe the will of my Father in Heaven.*

30. Now Christ alone is the will of the Father in whom the acceptation of grace and adoption consisteth, and none can doe the love-will of the Father, save alone that onely throne of grace, Christ himselfe, as the holy Scripture declareth, no man can call God Lord, without the holy spirit in him.

31. For we know not, what and how to pray before God as wee ought, but he, even the holy spirit in Christ, maketh intercession for us, with unutterable sighes before God in our selves, as it pleaseth God; we cannot attaine any thing by our willing, and knowing; he is too deeply hidden from us, for it lyeth not in any mans knowing, willing, running and searching, but in Gods Mercy.

32. Now there is no mercy but onely in Christ, and if I shall reach that mercy, then I must reach Christ in me; are my sinnes to be destroyed in me? Then must Christ doe it in me with his blood and death, with his victory over Hell: *Am I to beleeve? then must the spirit, desire, and will of Christ, beleeve in my desire, and will, for I cannot beleeve.*

33. *But he receiveth my will being resigned to him, and comprehends it in his owne will and bringeth it through his victory into God, and there he intercedeth for the will of my soule in his owne will before God; and so I am received as a child of grace in his will of love.*

34. For the Father hath manifested his love in Christ, and Christ manifesteth that same love in my will being resigned to him; Christ draweth my will into himselfe, and cloatheth it with his blood, and death, and tinctureth it with the highest tincture of the Divine power, and so it is changed into an Angelicall Image, and getteth a Divine life.

35. And forthwith that same life beginneth to hunger after its body, which body is the degenerated fiery soule, into which the will in Christ is entered, so that the new life in Christ doth now also tincture the soule; whereby the soule in the spirit and property of this [new] will obtaineth a right Divine hunger, and is made to long after, and desire the Divine grace, and begins to behold and consider in the spirit of this Divine will in Christ, what shee is, and how shee in her propertyes, inclinations, and dispositions is departed from God, and lyeth captivate in the wrath of God; and then shee acknowledgeth her abominations, and also her deformity in the presence of Gods Angels, and findeth that she hath nothing wherewith

shee

shee is able to protect her selfe, for shee sees that shee standeth in the jawes of death, and hell; encompassed with evill spirits, which continually shoot the strong influence of their evill desires into her, to destroy and corrupt her.

36. And then she diveth into that same new-borne spirit of the will, and wholy immerseth her selfe into very humility it selfe; and so the spirit of Christ taketh hold of her, and bringeth her into the spirit of this new will, so that the soule essentially, and experimentally feeleth and findeth him, whereupon the Divine glymps, and beame of joy ariseth in the soule, being a new eye, in which the dark fiery soule conceiveth the Ens and Essence of the Divine light in her selfe, and thereupon hungreth and thirsteth after the grace of God, and entreth into an effectuall repentance and sorrow, and bewaileth the evill which it hath committed.

37. And in this hunger and thirst it receiveth Christs flesh and blood, for the spirit of the New will (which in the beginning entered into the grace of Christ, and which Christ received into himselfe) becommeth now substantiall and essentiall, by the magnetick impressure, hunger, and desire, of the soule.

38. And this essentiality is called *Sophia*, being the essentiall wisedome, or the body of Christ; and in this the faith in the holy Ghost doth consist; *Here Christ and the Soule, beleeve in one Ground.*

39. For true Faith doth not consist in thoughts, or in meere assenting to the History: *Viz.* That a man impresseth [or imagineth in his minde] to himselfe, that Christ is dead for his sinnes, [and by an Historicall apprehension or blind perswasion of a particular Election clingeth to his merits and righteousnesse, without the innate righteousnesse of Christ, and life of God essentially working in him, and begetting him to a new creature] for Faith is a receiving of the promised grace in Christ, it receiveth Christ into it selfe; it doth impresse him into its hunger, with his heavenly flesh and blood, with the grace which God offereth in Christ.

40. Christ feedeth the soule with the Essence of *Sophia, Viz.* with his owne flesh and blood, according to his saying, whosoever eateth not of the flesh of the Sonne of Man, he hath no life in him, but whosoever eateth the same, he abideth in him.

41. And herein the Testaments of Christ, and also the right Christian Faith consist; for an unsubstantiall [uneessentiall, conjecturall or verball] Faith is as a glimmering fire smothered in smoak or moysture, which would willingly burne, but yet hath no right Ens thereto, but when a right Ens is given to it, then that little sparke of fire encreaseth, whence a faire shining light ariseth; and then tis manifest, that in the wood such a fire and faire light lay hid, which before was not known.

42. And this is to be understood likewise in a child of God, while the poore soule is wrapt up in the anger of God, its like a glimmering * Wiek, that would willingly burne, and cannot, by reason of the vanity of sinnes, and the anger of God; but when the soule, being a little sparke of Divine fire getteth into it selfe Gods *Love-* * *Ens, Viz.* Christs flesh and blood, then that sparke groweth to a great fire and light, which shineth and sendeth forth its light with faire vertues and good workes, and liveth in great patience under the vanity of this World, and yet groweth forth as a faire flower out of the wild Earth.

* *Wiek of a Candle, or smoaking Flax.*

* *That which lyeth hid, and yet is in* Esse, *as well as in* Potentia.

43. A similitude whereof we have in the Sunne and the Earth; Namely, that if the Sunne should not shine upon the Earth, no fruit could grow; but when the Sunne shineth upon the Earth, and penetrates into the *Ens* of the Earth, then the *Ens* of the Earth receiveth the vertue or powerfull influence of the Sun into it selfe; whereupon a great hunger ariseth in the *Ens* of the Earth, after the vertue of the Sun; and this hunger impresseth, and feedeth upon the vertue and influence of the Sun, and by this hunger of the *Ens* of the Earth, which eagerly reacheth after the *Ens* of the Sunne, an Hearb is drawne out of the Earth with a stalke, in which also the *Ens* and vertue of the Sunne ascends up along in the growth and flourishing of the Hearb, and the Sun, with his beames of light, becommeth substantiall in the *Ens* of the Earth in the stalke, and root; and we see how through the power of the Sunne and Starres in the spirit of the World, another body ariseth out of the stalke, different from the root in the Earth; also how the stalke doth put forth a bud to a faire flower, and afterwards to fruit; and we see how the Sun afterwards from time to time ripeneth and sweetneth the same fruit.

44. And thus it is with man; the ground of the soule is the Divine field, when it receiveth the Divine Sun-shine into it selfe, a Divine plant springeth forth; and this is the new birth, whereof Christ speaketh; now this plant must bee nourished from above, by the celestiall influence, and drawne up in growth by the Divine Sun, and by the Divine Water, and preserved by the Divine constellation, *Viz.* the Divine vertue or power of God, till it commeth to bee a Divine body, of a Divine, and Angelicall figure, as the body on the stalke.

45. And as the body on the stalke must stand in raine, winde, and stormes; in heat, and cold, and suffer the Sunne to ripen it: So likewise must a Christian stand in this thorny World, in the awaked anger of God, in the Kingdome of the Devill, amongst many wicked men, and suffer himselfe to be beaten, with scorne and contempt, and yet he must turne his hope and confidence from all creatures onely

onely and alone upon the Divine Sun, and suffer it to ripen him and beget him to an heavenly fruit.

46. Not Temples or houses of stone, or humane Ordinances, and formes of * Word worship do beget [or regenerate him] to a newnesse of life; but the Divine Sun in the Divine Constellation of the Powers of the Word of God in the Temple of Jesus Christ, in himselfe, doth beget him out of the Fountaine of life Jesus Christ; so that he is a branch on the Vine of Christ, and bringeth forth good Grapes, which the Divine Sun ripeneth, that Gods children, being his loving fellow members, may eate them; whereby they also grow and flourish in and with him, which Grapes are good Doctrine, life, and workes.

* *Which is but lip-labour.*

47. A man must come to the practice, effectuall performance, and fruitfulnesse in Christianity, otherwise the new birth is not yet manifest in him, nor the Noble branch yet born; no tickling or soothing, comforting with promises or Scripture evidences, and boasting of a Faith, doth availe any man at all, if the faith make him not a child conformable to God in Essence and will, which faith bringeth forth Divine fruit.

48. All that men now doe strive, dispute, contend, and fight about, and thereby destroy and lay desolate, countrey and people, is onely a meere huske without fruit [a forme without power, a *Mammon* without Christian mercy] aand it belongeth to the fiery World for separation [and shall be decided in the judgement of the Lord.] There is uo true understanding in any party, they contend all onely about the Name and the Will of God, and no Party will doe it; they minde nothing but their owne glory, preferments, and pleasure of the flesh; if they were true Christians they would have no strife, or contention.

49. A good Tree beareth good fruit for every one, and though sometimes it must suffer the wind to break off its branches and fruit, and the Sun to wither and dry them up; yea when they are ripe, to be devoured of Swine, or trodden under foot; yet for all this, it endeavoureth still to bring forth more good fruit.

50. And thus a true Christian in Christ can will nothing else, but what Christ willeth in him; and though he must suffer his good fruit which doth spring and grow forth out of the internall Man, to bee often trampled upon and spoyled by the evill flesh and blood; and also by the Devils winde; [the wicked censure and false interpretation of the hypocriticall Luciferian Serpent] and the wickednesse of the World; yet the Tree of the new Plant in the life of Christ doth still stand and spring forth through the outward mortall Man, maugre all oppositon irresistably; as eternity springeth through time and giveth life and power to time; and as the day

doth arise and breake forth through the night, and changeth the night into day, and yet the night remaineth there still in it selfe, and yet it is not knowne or discerned in the day; So likewise the Divine day doth spring and bud forth in us through our eternall night; and changeth the night, to wit, Gods Anger, Hell, Death, Anguish, and eternall destruction into the Divine Day of joy and consolation; albeit the darke night, with the *Ens* of the Serpent, and the poyson in flesh and blood, rageth and striveth against it.

51. Therefore beloved Sir, and Christian Brother, we have more need to endeavour for the growth and encrease of the precious Corall, and how we may come to it, then to run after the unprofitable Pratings and conjecturall Fictions in the feigned holinesse, where one Brother despiseth, reproacheth, rejecteth, and proclaimeth, the other for an Heretick, nay giveth him to the Devill for an Opinion sake, which he hath made to himselfe.

52. I tell and declare unto you in my knowledge which God hath given me; that it is a meere deceit of the Devill, who thus doth bring us poore men into Opinions, to contemne and reproach one another (crying downe, and holding one another for Hereticks and Fantasticks that bindeth not his conscience to our mentall Idoll or Opinion) so that we strive, and wrangle about the huske, and in the meane time lose love, and faith, and attaine not the new birth.

53. Our whole Religion is but a child-like worke; namely, that we wholly forsake, and disclaime our owne knowing, willing, running, disputing [and forged conclusions of blinde hypocriticall Reason, which bewitcheth the naturall minde to the forme, and frame of its owne wisedome] and unfaignedly and fully *resolve* with our selves to enter into, and persevere in the way which bringeth us againe to our owne native Countrey which we lost [in *Adam* when he with his minde and full will went out of Paradise into the spirit of this transitory World;] and so returne to our Mother, which in the beginning did beget us, and bring us forth out of her selfe.

54. Now if we will doe this, then we must not come to her in our owne selfe will, and way, in Pride, and Ostentation, in aplauding our selves, in contempt of her children, our fellow-Christians, and fellow-members; For we are the lost Sonne, who is become a Swineheard, and have shamefully mis-spent our Patrimony with the fatted Hogs of the Devill, and the World: We must enter into our selves, and well consider our selves, and our Fathers house; and we must set before us the mirrour, or looking-glasse of the Law and Gospell; and see how far we are departed from Gods righteousnesse, and also from [unfeigned, impartiall] * brotherly love, and well examine our heart whereto it is inclined.

* *Which loveth all our brethren through our enemies.*

55. Now,

55. Now, when we doe this, wee shall finde in our selves many hundred evill Beasts, which we have set up in Gods stead, and doe honour and love the same above God; and even then we shall see what hideous horrible Beasts were manifest in *Adam* by false lust, or imagination; and wherefore God sayd to *Adam*, *The Seede of the Woman shall breake the Serpents head*; to wit, the Monstrous Beasts.

56. As first, we shall see in our Desire the proud Lucifer, who is departed from Divine and brotherly humility, and contemneth the members of his body, and hath set himselfe to be a God and Lord over them, in whom there is no Divine love, to love either God, or his Brother.

57. Secondly, we shall find a Beast in our propertyes, resembling the coveteous greedy Swine, which will take all to it selfe, and alone devour and possesse all, and desireth more then it needeth; wherewith the proud Lucifer might be able to vapour, brag, and vaunt himselfe, that he is a God over * Substance, and that he can domineer, having power and might over his fellow branches; and we shall see how this proud Lucifer hath broken himselfe off from the Tree of life, and the mutuall growth and increase of love, and would be a Tree of himselfe; and therefore hee is a withered dry branch in respect to God.

* Or, *Every thing.*

58. Thirdly, we shall finde the poysonfull envious Serpent in our properties, which teareth, and rageth as a poyson; I meane, Envy, which wisheth no man so well, as it selfe; which stingeth, rageth, and rideth in other mens hearts, and slandereth them with words, and onely applaudeth its owne haughty Lucyfer, and tearmeth its falsehood [and cunning hypocrisie] an Angell of God.

59. Fourthly, We shall finde in our properties, the fiery Dragon sitting in hellish fire, I meane Anger, which (if covetousnesse and envy cannot obtaine that which it would have) will lay violent hands upon it, and take it by force, and is so raging madd, that it bursteth its life for very malice and iniquity, and breakes in pieces in fiery malice, and is a very dry branch on the Tree; and is onely fit for the fire.

60. Fifthly, We shall finde many hundred evill Beasts in our Desire, which Pride loveth, and honoureth, more then God; and covetousnesse draweth them to it selfe for a Treasure, wherewith Pride vapoureth and vaunteth as if they were Gods; and thereby doth withdraw sustenance and comfort from his Brothers life; so that he is forced to spend it in misery, trouble, and perplexity, by reason of *his* violence and extortion.

61. Now when a man doth thus behold himselfe in this mirror of selfehood, and perceiveth these evill Beasts; then let him rightly

imagine

imagine to himselfe that he is deeply guilty of them, and thereby consider the greevous fall of *Adam*, and thinke, that all these evill desires, and vaine imaginations doe wholly take their rise and originall in him, from the Monster of the Serpent, through the influence, and insinuation of the Devill into our first Parents.

62. For all the properties of the desires lay in one harmony and stedfast unity in *Adam*; and the one loved the other, and were in mutuall agreement, but such false desires are risen in Man through the envy of the Devill, who stirred up the false lust and imagination in *Adam* and *Eve* to prove the unequality [in the property and spirit of the mixed World] and to taste what good and evill was; to feele heate and cold, and to try the multitude and variety of the properties; so that now these desires doe attract, long after, and desire that which is like to themselves; and every desire of these propertyes, is a severall hunger of life in man, which hath broken it selfe off from the harmonious unity; and opposeth the love, likenesse, and mutuall society of its fellow branches, or brethren, and covetously desireth to draw their life and maintenance to it selfe, and to make it selfe a Lord over it, and will be a Selfeist.

63. All which is contrary to the Divine will and ground, and is a perjury against God; yea, it opposeth the course and order of nature; as we see by the Trees and Plants of the Earth; how all stand, and grow lovingly one by another, and rejoyce in one Mother; and how one branch on the Tree doth impart its sap and power to the other, and mutually serve each other.

64. For in such a lovely equality and harmony the life of Man (*John* 1.) was inspired out of the eternall Word into the humane Image, being out of the *Limus* of the Earth: So that all the propertyes of the life stood in an equall proportion in the temperature; in *one Love*, and mutually loved each other.

65. But when the Devill mixed his poyson, and false desire therein; the propertyes of life were divided into many desires: whence strife, discord, sickneſſe, infirmityes, the cumbersome grosseneſſe and mortall frailty of the body is risen through the false desire, and insinuation of the Bestiall propertyes; by reason whereof the Image of God (which was from the heavenly Essence) disappeared; concerning which God sayd unto them, *In that day that thou eatest of the Tree of the knowledge of good, and evill, thou shalt dye the death*: That is, thou shalt dye to the Kingdome of God, as it also came to passe.

* Or, *Consider with our selves.*

66. And we must really *imagine to our selves that this Bestiall false desire in man, is the Monster of the Serpent, and an enmity against God, and the Kingdome of Heaven, and that we therein are onely the children of Hell, and of the Anger of God, and cannot therein

therein inherite, or possesse the Kingdome of God; neither is God manifest in any such desire; but onely his anger and the property of the darke, and earthly World; and we live therein onely to the vanity of this World, and stand therewith onely upon the abysse of the darke World and the anger of God: that is, of Hell, which continually gapeth and hungereth after these propertyes, and counteth these propertyes its owne fruits, and children, which it shall reape and take into its Barne; for they doe belong unto it by the right of nature; for these desires are all originally from it, and have their roote in the ground of Hell and destruction, and indeed no where else.

67. Therefore sayd Christ, *Unlesse a man be borne anew, hee shall not see the Kingdome of God:* All these false wills and desires are predestinated to damnation; if any will see God, he must bee converted, and become as a child, and be new borne in the holy Ghost, through the water of eternall life: *Viz.* through the heavenly *Ens*, which God hath revealed in Christ; that the first right man, which dyed in *Adam* (proceeding from the heavenly Worlds Essence) might againe spring forth in Christ, and become living.

68. All these evill Beasts are condemned, and must dye in us, and though their desire doth somewhat cleave and stick unto us in the flesh, yet they must all be mortyfied during this [life] time in the soule: *Viz.* In the inward ground, and the inward ground of the soule must be Tinctured by the true Tincture in the blood of Christ; that the propertyes of the internall Ground may againe live in harmony and concord, for otherwise they cannot reach the Deity in themselves.

69. Now when man knoweth this, he cannot better be rid of his evill beastiall desires, then that he presently at the same instant bring himselfe with his whole strength into such a strong will, and earnest purpose, that he for time to come will hate, and abandon these evill beasts of the Devill, seeing they are onely the Devils servants; and that he will returne into his lost countrey, into the adoption and atonement, and esteeme, and looke upon himselfe no otherwise, then as the lost Swineheard [or the prodigall Sonne] for he himselfe is the lost Swineheard and no whit better, and forthwith approach with the conversion of his soule, to the Father, in deepest humility, with acknowledgement of his unworthinesse; in that he hath so shamefully, and unworthily mis-spent and mis-improved the free inheritance of Christs merits, and so enter into repentance.

70. Let him with all his strength give up his earnest will thereunto, that he from this very time forward, will repent and amend, and no longer love these evill Beasts; but this must be in earnest, in reall fincerity without delayes, and not to thinke of a day, weeke,

or

or yeare; but his minde must utterly and continually condemne them to the damnation of death, and not will to love them any more, but count them enemyes, and so resolve to turne himselfe to the mercy and grace of God.

71. When this is done (I speake as I have highly knowne it in the precious light of grace) that then he may turne himselfe to earnest praying in humility, and beseech God for grace; and though his heart saith utterly, no; and the Devill sayth, stay yet a while, it is not now good and convenient, thou wilt have better opportunity to morrow; and when to morrow commeth, then sayth he, againe to morrow, and suggesteth to the flesh, saying, Thou must first doe this, or that; gather first a treasure for thy selfe, that thou mayst not need the World, and then enter into such a life; yet I say, the minde must remaine firme and stedfast in its purpose, and thinke with it selfe, these suggestions and thoughts are mine evill hungry Beasts, these I will kill, and drowne them in the blood of Christs love; none of them shall live any longer in me, I will have no more to doe with them, I am now in the way to my ancient Father, who hath sent his Son to me in my misery and distresse; saying, *Come to me all yee that are weary* [grieved] *or heavy laden with sinnes, and I will refresh you:* My Father will give the holy spirit to them that aske him for it.

Imprint and settle it in his resolution.

72. Let him imagine and *impresse this into his very heart, and come with the lost Sonne to the Father; and when the Father shall see, that the minde of the soule is directed to him, and would willingly and unfeignedly turne, and yet cannot; then he will presently meet him, and claspe the soule into the armes of his drawing, and bring her into the passion, and death of Christ, where shee through earnest repentance and sorrow will dye from (or mortifie) those abominable Beasts, and arise out of the death of Christ with a new will, and a true Divine desire; and so he will begin then to be another man indeed, and not a whit esteeme that which before he loved and held for his Treasure; and it will be to him as if hee had it, and also had it not; and afterwards he will account himselfe in all his power, ability, and possessions, but as a servant and Steward of God.

73. For so soone as he is able to master and overcome the proud Lucifer of Pride, all the other evill Beasts will grow weak and faint, and lose their ruling power and dominion; although they yet live in this [life] time in the earthly flesh, yet they are onely as an Asse, which must carry the Sack, or as a mad Dog in a chaine, their strength is broken.

74. For when Christ riseth, Lucifer must lye captive; and if there be an earnest full perseverance, such a precious Jewell would follow,

as this Pen cannot here describe; and those alone know who have been at the heavenly Mariage, where the noble Sophia is espoused to the soule; concerning which Christ sayd, *That there is greater joy in Heaven over one sinner that repenteth then over ninety nine righteous:* Which joy is kept also in the heaven of man, in this espousall or marriage; this is understood by our Schoole-fellowes.

75. Deare Sir, and Christian fellow-brother, I thought it good (Christianly and sincerely meaning well unto you) to put you in minde of this, and to lay it forth out of my little Treasury, in a child-like simplicity, not intending thereby to shew and set forth my Selfe; but out of a true and hearty desire, wishing that this might be felt also in your heart, and that I also might recreate, and refresh my selfe a little with you, as a fellow-member, though absent, and yet present in desire, and co-operating in the Divine gifts; and this upon your desire, as formerly is sayd.

76. And if my good will should finde place, and God would open the doore of his mystery; then had I yet haply some other more precious Jewels in my little Treasury, in which Time and Eternity may be knowne; being ready and willing to tender you my service therein; And so I commend you and yours, to the sweet, and pleasant Love, Grace, and Will of *Jesus Christ*.

A Letter to CASPAR LINDERN, Customer at *BEVTEN*.

WHEREIN

Is described the plaine, and simple way, which the Author took for the attainment of his high Knowledge:

ALSO,

His Censure, Judgement, and answer, concerning diverse Authors of different opinions, tending to lead Christians into the excellent and desired way of Love and Union.

1. THE open Fountaine in the heart of Jesus Christ refresh us, and lead us to himselfe, that we may live in his power, and rejoyce in him; that so wee may Love and understand one another, and enter into one onely Will.

2. Much respected and discreet Sir, my most worthy Friend in the Love, and humanity of Jesus Christ; my hearty desires from God in Our *Immanuel* for prosperity upon soule and body premised; I give you Sir to understand, that I have received your Letter, and therein perceive that you are a Seeker, and great Lover of the Mystery, or of the knowledge of God; and doe diligently take care, every where to pick up some Divine crums, bearing likewise a great desire and hunger after them.

3. Which on my part doth highly rejoyce me, that God doth thus.

thus draw and lead his children; as tis written, Those, who are driven by the spirit of God, be the Children of God; and as one branch on the Tree doth rejoyce in the other, and mutually minister Sap, and assistance one to another; so likewise doe the children of God in *their Tree, Jesus Christ*: And at this, my simple person doth exceedingly rejoyce, that God in the Fountaine of his heart doth draw us, (as simple children of our Mother) to himselfe; even to the right breast, and bosome of our Mother, that so we should long after him, as children after their Mother.

4. And whereas (my beloved Sir, and brother in the love of Christ) I see and perceive, that you doe thirst after the open Well-spring of Christ, and likewise doe enjoy the same according to the will of God, yet you doe enquire after the enjoyment of your brethren, and desire (as a branch on the Tree) mutually to recreate, refresh, and satiate your selfe in them; and it is also acceptable to me, to impart my Sap, and my spirit (*in my knowledge which God hath given me*) unto my brethren and members (being my fellow-branches in the *Tree, Jesus Christ*) and so to rejoyce in them; namely, in their sap, power, and spirit; for it is the pleasant food of my soule, to perceive, that my fellow-branches, and members, doe flourish in the Paradise of God.

5. But I will not conceale from you the simple child-like way, which I walke in Christ Jesus; for I can write nothing of my selfe, but as of a childe, which neither knoweth or understandeth any thing; neither hath ever been learned, but onely that which the Lord vouchsafeth to know in me; according to the measure, as hee manifests himselfe in me.

6. For I never desired to know any thing of the Divine Mystery, much lesse understood I the way how to seeke or finde it; I knew nothing of it, as tis the condition of poore Lay-men in their simplicity, I sought onely after the heart of Jesus Christ, that I might hide my selfe therein from the wrathfull anger of God, and the violent assaults of the Devill; and I besought the Lord earnestly for his holy spirit, and his grace, that he would be pleased to blesse and guide me in him; and take that away from me, which did turne me away from him, and I resigned my selfe wholy to him, that I might not live to my owne will, but to his; and that hee onely might lead and direct me; to the end, that I might be his Child in his Son Jesus Christ.

7. In this my earnest Christian seeking and desire (wherein I suffered many a shrewd repulse, but at last being resolved rather to put my life to utmost hazard, then to give over, and leave off) the Gate was opened unto me, that in one quarter of an houre I saw and knew more, then if I had been many yeares together at an Uni-

versity; at which I did exceedingly admire, and I knew not how it happened to me; and thereupon I turned my heart to praise God for it.

8. For I saw and knew the Being of all Beings, the *Byss, and †Abyss; also the birth [or eternall Generation] of the holy Trinity; the descent, and originall of this World, and of all creatures, through the Divine Wisedome; I knew and saw in my selfe all the three Worlds; Namely, the Divine, Angelicall, and Paradificall [World] and then the darke World; being the originall of Nature to the Fire: And then thirdly, the eternall, and visible World, being a procreation, or extern birth; or as a substance expressed, or spoken forth, from both the internall, and spirituall Worlds; and I saw, and knew the whole Being [or working Essence] in the Evill, and in the Good; and the mutuall originall, and existence of each of them; and likewise how the *Pregnant Mother brought forth, so that I did not onely greatly wonder at it, but did also exceedingly rejoyce.

*The Ground or Originall foundation.

† *And that which is without ground or bottomlesse and fathomlesse.*

*Genetrix or fruitful bearing womb of eternity.

9. And presently it came powerfully into my minde to set the same downe in writing, for a Memoriall to my selfe; albeit I could very hardly apprehend the same in my externall Man, and expresse it with the Pen; yet however I must begin to labour in these great Mysteryes as a Childe that goeth to Schoole: I saw it (as in a great Deep) in the internall, for I had a thorow view of the Universe, as in a CHAOS, wherein all things are couched, and wrapt up, but it was impossible for mee to explicate and unfold the same.

10. Yet it opened it selfe in me from time to time, as in a young Plant; albeit the same was with me for the space of twelve yeares, and I was as it were †Pregnant withall, and found a powerfull driving and instigation within me, before I could bring it forth into an externall forme of writing; which afterward fell upon me as a sudden showre, which hitteth whatsoever it lighteth upon; just so it hapned to me, whatsoever I could apprehend, and bring into the externall [principle of my mind] the same I wrote downe.

†Or, *Breeding of it.*

11. However, afterward the Sun did shine on me a good while, but not in a continuall constant manner; for when the same did hide it selfe, I scarce knew, or well understood my owne labour [or Writings] so that, man must acknowledge, that his knowledge is not his owne, or from himselfe, but Gods, and from God; and that God knoweth [or manifests the Ideas of his Wisedome] in the soule of Man after what manner, and measure hee pleaseth.

12. I intended to keep this my Writing by me, all the dayes of my life, and not to deliver it into the hands of any; but it fell out according

according to the providence of the most High, that I entrusted a certaine person with some of it; by meanes whereof, it was published, and made knowne without my knowledge and consent, and the first Booke (called *Aurora*) was thereby * taken from me; and because many wonderfull things were revealed therein (which the mind of man was not presently capable to comprehend) I was faint to suffer much, from *Reason*.

* *By Gregory Richter, Lord Primate of Gerlitz.*

13. I saw this first Booke no more in three yeares; I supposed that it was dead, and gone; till certaine learned men sent me some Copies of it, who exhorted me to proceed, and manifest my Talent; to which, the *outward Reason* would by no meanes agree, because it had suffered so much already, for it; moreover, the spirit of *Reason* was very weake, and timorous, for my High light was for a good while also withdrawne from me; and it did glow in me as a hidden fire: So that I felt nothing, but anguish and perplexity within me: Outwardly I found contempt, and inwardly a fiery instigation; yet I was not able to comprehend [that light] till the breath [or inspiration] of the most High did helpe me to it againe, and awakened new life in me, and then I obtained a better style in writing, also deeper, and more grounded knowledge; I could bring every thing better into the outward expression: which the Book, treating of the Threefold life † through the three Principles, doth demonstrate; and the godly Reader, whose heart is opened, shall see [that it is so.]

† Or, *According to.*

14. Thus now I have written, not from the instruction, or knowledge received from men; not from the learning, or reading of Bookes; but I have written out of my own Book which was opened in me, being the Noble similitude of God, the Booke of the Noble and precious Image (understand Gods owne similitude, or likenesse) was bestowed upon me, to Read; and therein I have studied, as a child in the house of its Mother, which beholdeth what the Father doth, and in his child-like play, doth imitate his Father; I have no need of any other Booke.

15. My Booke hath onely three leaves, the same are the three Principles of Eternity, wherein I can finde all whatsoever *Moses*, and the Prophets; Christ, and his Apostles have taught, and spoken; I can finde therein the foundation of the World, and all Mysteryes; yet not I, but the spirit of God doth it according to the measure, as he pleaseth.

Note, what man can finde in himselfe.

16. For I have besought, and begged of him many hundred times, that if my knowledge did not make for his glory, and conduce to the *amending, and instructing of my Brethren, he would be pleased to take it from me, and preserve mee onely in his love; yet I found, that by my praying, or earnest desiring, I did onely enkindle the

* *Bettering or benefit.*

the fire more strongly in me; and in such inflamation, knowledge, and manifestation, I made my Writings.

17. Yet I did not intend to make my selfe knowne with them among such Persons, as now I see is come to passe; I still thought I wrote for my selfe onely; albeit the spirit of God, in the Mystery of God, in my spirit, did sufficiently shew me to what end it was; yet outward Reason was alwayes opposite, save onely sometimes when the morning Starre did arise, and even then Reason was also thereby enkindled, and did dance along, as if it had comprehended [the Pearl,] yet it was far from it.

18. God dwelleth in the Noble Image, but not in the spirit of the Stars, and Elements; he possesseth nothing, save himselfe onely, in his owne likenesse; and albeit he doth possesse something (as indeed he possesseth all things) yet nothing comprehends him, but what doth Originally arise and spring from him; as namely, the soule in the similitude of God.

19. Besides, all my Writings are like unto a young Schollers, that is going to Schoole; God hath according to his will brought my soule into a wonderfull Schoole; and in truth I cannot ascribe, or arrogate any thing unto my selfe, as if my selfehood were, or understood, any thing.

20. No man must conceive higher of me, then he seeth; for the worke in my studying, or Writing, is none of mine; I have it onely according to the measure as the Lord is pleased to give it me; I am nothing but his instrument, whereby he effecteth what he willeth: This I relate unto you my beloved Friends, for an instruction, and information, least any should esteem me otherwise then I am; namely, as if I were a man of high art and deep understanding and reason; for I live in weakneſse and infirmity, in the childhood, and simplicity of Christ; and my sport and pastime is in that child-like worke which he hath allotted to me; yea I have my delight therein, as in a Garden of pleasure, where many Noble Flowers grow; and in the meane time I will joy and recreate my selfe therewith, till I shall againe obtaine the Flower of Paradise, in the New man.

21. But because, deare Sir, and beloved Friend, I see and perceive that you are a seeking in this way; therefore I write unto you with diligence, my child-like course; for I understand, that you make use of diverse Authors, and Writings; concerning which you desire my judgement, the which I shall impart unto you as my fellow-member, so far as God hath given me to know, and that onely in a briefe and short compriſall: In my Booke of *The threefold life* you shall find it at large; according to all circumstances.

22. And this is the *Answer* I give unto you: *Viz.* That *Selfe-reason* (which being voyd of Gods spirit, is onely taught, and instructed from

from the bare Letter) doth cavill, taunt, deride, and despise, whatsoever doth not punctually agree, and conforme to the Canons, and Institutions of the Universities, and high Schooles; which I doe not wonder at, for it is from without, and Gods spirit is from within; it is good and evill, is is like the winde, which is moved and driven too and fro; it *esteemeth mans judgement; and according as the high and great ones, who have the respect and authority of the World doe judge and censure, just so it gives its credit, and verdict: It knoweth not the mind of the Lord, because the same is not in it; its understanding is from the Starres, and tis nothing else but a counterfeite shadow of phansie, in comparison of the Divine wisedome.

* *Highly prizeth.*

23. How can he judge of Divine matters, in whom the spirit of the Lord is not? The spirit of the Lord doth alone try, prove, and judge all things, for to him onely all things are known, and manifest; but Reason judgeth outwardly, and one Reason doth alwayes square its judgement, and opinion, according to another; the Inferiour judgeth and censureth as his grand Superiour; the Lay-man as the Doctor; and yet none of them both apprehend the Sense, Minde, and truth of the Lord, without the Spirit of God, which judgeth in Man; and respects no mans person: the Lay man, and the Doctor are both one to him.

24. Now whereas the Children of God have diverse and manifold gifts in Writing, Speaking, and judging; and they have not all one manner of expression, phrase, and style; whereupon selfe-Reason afterward doth by artificiall conclusions draw out of them, what maketh for its owne turne, and frameth a Babell to it selfe; whence such a multitude and wearisome heape of opinions are risen; so that men out of their Writings have forged, and invented diverse conjectures and wayes unto God; and men must be forced to goe in those wayes, whereby such controversies and unchristian contentions are arisen; that men for the present looke onely upon the strife of words, and disputes, about the Letter, and those which according to their Reason and Principles doe overcome by Verball jangling, and exchanging Scripture for Scripture, are applauded; but this is nothing but Babel, a Mother of spirituall whoredome, where Reason entereth not in at the doore of Christ, through Christs spirit; but presseth in of it selfe, and climeth up by its owne might, strength, and pride, being yet a stranger, or unregenerated; and would alwayes faine be the faireſt Child in the house; men must honour, and adore it.

25. The children of God have a diversity of gifts, according to the Rule of the Apostle; God giveth an expression to every one as he pleaseth; the gifts and endowments of men fall out according to the

the unsearchable will of God, and spring altogether out of one Root; the which is the Mother of the Three Principles; and as the spirit of every soule is Constellated in the eternall Mother, even so is its revelation, apprehension, and knowledge.

26. For God bringeth not a new, or strange Spirit into us; but he openeth with his spirit our spirit; namely, the Mystery of Gods Wisedome, which lyeth in every man according to the measure, manner, and condition of his internall, hidden constellation: For Christ sayd, *My Father worketh, and I also worke:* Now the Father worketh in the Essence of the soule, property: and the Son in the Essence of Gods owne Image, that is in the Divine Similitude, or Harmony.

27. The property of the soule belongeth to the Father; For Christ sayd, *Father, the men were thine, and thou hast given them mee, and I give unto them Eternall life:* Seeing then, the property of the soule is from Eternity, of, and from the Father; therefore he hath wrought in it from Eternity, and still worketh in that same Image to Eternity, light, and darknesse, to either of which the *Will* of the soules property doth incline, and give up it selfe.

28. Seeing then, the Fathers property or wisedome is unmeasurable, and infinite; and that he being the wisedome it selfe worketh, and yet through his wisedome all things doe arise; thereupon the soules of men are diversly Constellated; indeed they arise, and originally proceed out of one onely Essence, yet the operation is diverse, and manifold; all according to Gods wisedome: Now the spirit of Christ openeth the property of every soule, so that each speaketh from its owne property, of the wonders in the wisedome of God.

29. For the spirit of God maketh no new thing in man, or it infuseth no strange spirit into him; but he speaketh of the wonders in the wisedome of God through Man, and that not from the Eternall Constellation onely, but likewise from the externall Constellation; that is, through the spirit of the externall World, hee openeth in Man the internall Constellation of the soule; that he must Prophesie, and foretell what the externall heaven worketh, and produceth; also he is driven to speak through the *Turba Magna*; as the Prophets have many times spoken, and denounced unto the people their punishment which by Gods permission through the *Turba Magna* should come upon them for their violence and sinfulnesse; [and their bitter imprecations, wicked contentions and wrathfull indignation in their envious will one against another, doe awaken the Sword of Anger in the *Turba Magna.*]

30. Now the spirit of God speaketh in his Children, diverse manner of wayes; sometimes in one it speaketh, by the internall, and eternall

eternall Constellation of the soule, of eternall punishment, or reward; of Gods Curse or Blessing: and in another, it telleth through the externall Constellation, of the Fortune or Misfortune, of the prosperity or adversity of this World; also of the rising and advancement of Powers and Authorities; and then likewise of the ruine and destruction of Countries, and Cities, and also of strange and wonderfull alterations in the World.

31. And though it hapneth oftentimes, that the spirit of the outward World doth make its sport with its representations of phansie in Man, and from its owne Might and strong influence doth insinuate it selfe into the spirit of man; and sheweth diverse strange and marvellous Figures; which onely findes place among those, who run on in their owne Reason onely, in proud selfe-will; whence often, false Prophets arise; yet I say, that every one speaketh from his owne Constellation; the one through the manifestation of Gods spirit, really and sincerely; and the other through the manifestation of the externall *Astrall* spirit uncertainly by conjecture and guesse; yet from the same Constellation, but he that speaketh from the mouth of another, and in like manner judgeth of the *Mystery*, without a peculiar knowledge; he is in *Babel*, and entangled in opinion, wilfully amusing himselfe in those things which the heart findes not experimentally whether they be true or no: [but he *pins his Faith* upon the sayings of other men.]

32. And I say further, that all those pretious men, who have been illuminated of God (some of whose Writings you may have at hand) have spoken from their manifestation, and revelation; each according to his apprehension or the Modell of his capacity; yet the centre is the soule, and the light is God; the revelation is wrought, and brought to passe by the opening or manifestation of Gods spirit, through the Constellation of the soule.

33. All the Prophets from the beginning of the World, have prophesied of Christ in different formes, one thus, and another so; they have not all concurred in one style, phrase, and forme; but each according as the spirit of God hath revealed to him in the eternall Constellation of the soule, yet they have all spoken out of one Centre, and Ground: And even so it is now adayes, the Children of God speake all from the revelation of Christs spirit, which is Gods; and every one according to his capacity, or that Idea of wisedome which is formed in his minde; and therefore I put you in mind as a Friend, and exhort you not to hearken after the vaine babling and prating of Reason, or to bee moved at the proud censure and judgement of the same, so as thereby to condemne or despise the gifts of any Man; for hee that doth so, contemneth the spirit of God.

34. These Authors which you mention, and others besides (concerning which you desire my judgement, whom I have not read all, but in part) I desire not to judge [or despise them] God forbid; let that be farre from me, albeit they have not all written in one style, and forme of expression: For the knowledge is diverse, and manifold: yet it behoveth me to try (according to my gifts) their heart, and will; but seeing I finde that their heart, and spirit doth flow and spring from one and the same Centre, namely from the spirit of Christ; therefore I rest my selfe contented on the Centre, and commend the expression to the *Highest Tongue, Viz.* To the spirit of Gods wisedome, which through the wisedome, doth open and reveale to every one according to the measure and manner as hee pleaseth.

35. I judge none, and to condemne any is a false, and Idle arrogancy, and vaine prating; the spirit of God himselfe judgeth all things; if that be in us, what need we care for prating, I much rather rejoyce at the gifts of my brethren; if they have had other manner of gifts to hold forth, then I, should I therefore judge them?

36. Doth any hearb, flower, or tree, say unto the other, thou art sowre, and darke; I will not stand by thee? Have they not all one Mother whence they grow? Even so all soules proceed from One, and all men from one; why then doe we boast, and glory to be the children of God, notwithstanding that we are more unwise then the Flowers and Hearbs of the field; is it not so with us? Doth not God impart, and reveale his wisedome to us diversly? As he bringeth forth and manifesteth the *Tincture* of the *Mystery* in the Earth, through the *Earth* with faire plants; even so *in us Men*; we should rather congratulate and heartily love one another, that God revealeth his wisedome so variously *in Us*; but he that judgeth condemneth, and contemneth in a wicked way, he onely runneth on in pride to shew himselfe, and to be seen; and is the *Oppressour in Babel*, a perverse stickler, that stirreth up contention and strife.

37. The true Tryall of Gods Children is this, which we may securely, and safely follow; namely, an humble heart, that neither seeketh nor honoureth it selfe; but continually seeketh the good of his brother in Love; that seekes not after its owne profit, pleasure, and applause; but after righteousnesse, and the feare of God: The plaine and single way to come unto God, is this (so farre as is made knowne to me) *Viz.* That man depart from his sinfull courses; and make with himselfe an earnest constant purpose never to goe on any more in those sinnes which he hath committed; and in his forsaking, and turning away from them not to despaire, and doubt of Gods grace.

38. And

38. And albeit that reason suggesteth doubts, (whereby a sinner is terrified, and stands amazed and astonished at the Anger of God) yet let the will onely in all simplicity and unfeigned sincerity, directly cast it selfe into the mercy of God, and wholly lye downe, and shrowd it self in the suffering and death of Christ, and surrender it self to God through Christ; as a child that betakes it selfe unto the lapp of the Mother, which willeth to doe onely that which is the will of the Mother; it doth onely cry and call unto the Mother, it alwayes hopes to receive its refreshment from the Mother, and it only longs after the breasts of the Mother; even so must our desire be wholly and onely turned, and directed to our first Mother, from whom we in *Adam* departed, and went into *Selfe-Will.*

39. Therefore Christ saith, *Unlesse you be converted and become as Children, you cannot see the Kingdome of God*: Also you must be borne againe (that is, we must wholly disclaime and depart from our own Reason, and come againe into resignation [and selfe-denyall] into the bosome of our Mother, and give over all Disputings; and as it were stupifie, or mortifie our Reason) that the spirit of the Mother [*Viz.* of the Eternall Word of God] may get a forme in us; and blow up, or enkindle the Divine life in us, that so we may find our selves in the spirit of the Mother, in the Cradle; if we desire to be taught, and driven by God.

40. And if we will be taught, and driven of God, then we must arise againe from the Cradle, and wholly submit and give up our selves unto him; that so Gods spirit may be in us *wholly both the will and the Deed*: that we may acknowledge the knowledge to be his, and not ours; that he only may be our *Knowing.*

41. We must take no thought, or sollicitous care, what we are to know, and how we will know, but we must meerly enter into the Incarnation and birth of Jesus Christ, and into his suffering and death, and continually with all willingnesse *tread in his footsteps*; and follow him, and think that we are here onely upon our Pilgrams path, where we must walke through a dangerous way, and enter againe in Christ on the narrow way into our native Countrey, whence *Adam* hath led us astray; in this way onely lyeth the *Pearle of the Mysterium magnum* [or the Jewell of the great Mystery] all studying, Book-reading, seeking, searching, and grounding [on our *Received Principles, or Orthodox apprehensions*] besides, and without this way, are but dead meanes, and obtaine not the *Virgins Crowne* [*or the Pearle of Sophia*] but gather together heaps of thistles, and thornes, which sting, and gall the Children of God,

42. Therefore deare Sir, seeing you have desired my knowledge and judgement, I have no better counsell and advice to impart unto you, then to shew you the way, which I my selfe walke in; and

upon which way the *Gate* was opened to me, so that I am learned, without learning aforehand; for all *Arts* and *Sciences* come from God, he findeth all things [in, and for man.]

43. I have no controversie with the Children of God, by reason of the variety, and diversity of their gifts; * I can reconcile them all in my selfe [I can make a good construction, and understanding of them to my selfe] I onely bring them to the Centre; and there I have the proofe, and touchstone of all things: Now then if you will imitate and follow me, then you shall find it so by experience; and afterward perhaps better understand what I have written.

* *Note this carefully.*

44. A reall true Christian hath no controversie or contention with any body, for in the resignation in Christ, he dyeth from all controversie and strife; he asketh no more after the way to God, but wholly surrenders himselfe to the Mother; namely, unto the spirit of Christ; and whatsoever it doth with him it is all one to him; be it prosperity or adversity in this World, life or death; it is all alike unto him; no adversity or calamity reacheth the *new man*, but onely the old man of this World; with the same the World may doe what it pleaseth, it belongeth unto the World, but the new man belongeth to God.

45. This is my way, my deare friend, in which I walke, and in which I must know without my fore-knowledge: I doe not purpose, premeditate, and muse, aforehand, what I am to write or speake, but I submit and resigne my selfe to the knowledge of God, he may know in me what he pleaseth; and in such a way as this, I have obtained a Pearle, which I esteeme of greater worth then the whole externall World.

46. And though it fall out many times, that the Children of God are contrary one to another [or clash together] in their Knowledge; yet it proceeds onely from the *Turba* of the externall Reason, which is in all men; * and God permitteth it, that man might be proved and exercised, and by praying and pressing unto God, he might more earnestly and fervently enkindle his spirit; and then the spirit of God ariseth in the Mystery of the *Humanity*, like a burning and shining fire; and all must serve for the best to the Children of God.

* *Note.*

47. But concerning some persons of your *Neighbourhood*, of whom you make relation, which *make money* of all [they have] and run to the *Supposed Zion*; I should rather think it better advise for them to stay at home, for *Zion* must be begotten and borne *in us*: when they shall come to that Place; it will be with them as formerly; and they must however live under the yoke of Christ.

48. God is in Heaven, and the *Heaven is in man*; and if man desireth to be in Heauen, then must Heaven be manifest, and revealed

in

in him, and this must be wrought, and brought to passe by *Earnest serious Repentance, and hearty Resignation, or unfeigned selfe-deniall*; and this they may doe as well at *home* in their owne places; that which they thinke to runn from, they are like to run into; it would be more acceptable to God, to walke at home in a godly Divine way; that others might take example by them.

49. There be among them arrogant, proud, scornefull, deriding *People*, which doe nothing but contemne and despise, and in many of them it is onely a received *Forme* and Custome; and a spirituall pride, or selfish Pharisaicall Devotion, as I my selfe can speake by experience; for I in a Christian, brotherly, and friendly manner, besought and admonished one of them, by reason of a Book which he put forth, wherein I found some points of great importance, against God, and the ground of truth; and I hoped that he would become seeing, but he answered in a proud contemptuous, and slanderous manner, and gave forth such an answer, wherein there was no Characters or Prints of Gods spirit to be seen; their *Confession* [*of faith*] is rather an *Opinion*, then a true and sincere Earnestnesse, for all of them are not that which they boast and glory to be; there may be many honest hearts among them; but many of them are onely Historicall, and *Titular*; and desire onely to shew themselves, and to be *applauded*, as I my selfe had experience of one of the chiefest among them; they may learne at home to despise other men [without their running to an *outward* supposed *Zion*.]

50. It is the way of the Children into Gods Kingdome, and moreover their way is * *Revoca*; and this they themselves make shew of, but privately they are, as they were before; I would to God it were in Earnest with them, as they pretend and give forth, and then I would commend the same also; but to slander, contemne, and despise others, is nothing else but *Babel*, the World is already full of such people, after such I run not.

* *To Revoke, or Recall themselves.*

51. Concerning * *John Weyrack*, so farre as I can see by these his Writings, he may be one that walketh in the love of God; if this his way be held in the reall sincerity of the heart, but that he taunteth and dispraiseth others, by reason of the knowledge of the light of nature, it sheweth that he hath no knowledge therein, and his gifts reach not thither; and because he hath no such gift, we must passe it over; and yet for all this, esteeme of him as a true and honest Brother; for God produceth his gifts not onely in simplicity, but in many in a high straine [or in a deep grounded understanding or magicall meaning:] For he is onely high, and ordereth, and directeth all his workes as he pleaseth.

* *Hans Weyrauck.*

52. In like manner, I answer to the rest of the Authors which you mention, some whereof were indued with high gifts, but they were

were not sufficiently capable to comprehend all; yet for *their Time*, they have done *enough*, but because this present time hath need of another *Medicine*; therefore at this time also there are found other skilfull, understanding knowers, and shewers of the *Disease*, and all according to Gods loving providentiall care, who will not that any should *perish*, but that all men should be *helped and cured*.

53. If the same Authours were alive at this present, it may be they might have written in some points more clearely, and in another forme; albeit for their time they have done enough, and they are in no wise to be despised and rejected, although some points might be amended: But their Doctrine concerning the *Union of the Deity and Humanity is very cleare*; and we may see how Gods spirit hath been in them, but Reason turnes all things to the worst; and by its false expositions and Logicall glosses, wresteth them to a perverse sense.

* *Swenckfelt.*

54. * *Swenckfelt* stumbleth at this point, in that hee holdeth Christ to be no Creature; he hath not as yet comprehended the Principles, and therefore it is impossible for him to distinguish, how and in what he is no Creature; for in respect of the Deity he is no Creature; but in respect of the Heavenly Essence (concerning which he sayd, *That he was come from Heaven. and was also in Heaven*) he is in the Humanity creaturall, and without the Humanity uncreaturall.

55. As we men live in the foure Elements, and we our selves are the property of the foure Elements, and they are in Us creaturall; and without us they are uncreaturall, and yet the unformed, uncreaturalized Elements without us in whom we live, and the formed creaturaliz'd Elements within us are but one thing; and so it is in the Person of Christ.

56. The whole Angelical World (which is the second Principle) is his bodily Being or personall Essence, and as to the heavenly essentiality inthe Person of the Humanity it is creaturall, & without the Person uncreaturall; for he is the *Fathers Heart and Word*, and the heart is every where in the *Father*; so that where his heart is, there is also Heaven, and the Divine essentiality environed with the compleate fulnesse of Wisedome.

57. Concerning his soule, which he commended into his Fathers hands, and of the which he sayd upon the Mount of Olives, *That it was afflicted and heavy, even unto death*; the same is also of the property of our soule; for it was for the soules sake that God became man, that he might bring the same againe into himselfe, and draw our will unto him againe out of the earthlinesse; this same is a Creature.

58. And the third Principle (which is the externall Kingdome of

of this World, which God through his Wisedome hath brought forth out of Eternity) is also creaturall in him; for the whole Deity hath manifested it selfe in the Man Christ: *Viz.* That as God is all in the spirit, so likewise he is all in this man: we men are likewise even so, if we be borne againe of God; and this point (which doth exercise, and trouble almost all others) may be easily amended and rectified, if it were well considered, there would not be so much condemning, and contending; the spirit of God careth not for any controversie; he judgeth all things in himselfe.

59. Also *Weigelius writeth, that *Mary* is not the Daughter of *Joachim* and of *Annah*, and that Christ assumed nothing from us; but that shee is an Eternall Virgin; and this indeed is true in respect of the Mark or Signe of the Covenant, according to the Virgin of the Divine wisedome: But what should this availe me? What should become of my soule, and my heavenly essentiality which disappeared in *Adam* [which is the Paradificall Image] if Christ had not assumed on him the Essence of our soule, and begotten againe to life the disappeared Image; the which in my Booke of *the Threefold life* is set forth at large *Weigelius.

60. Except this, *Weigelius* writeth also of the new birth, and of the union of the humanity in Christ, very well with us; the which to speake of here I omit, because I have written clearely and punctually thereof; and I neither contemne nor despise his Writings, nor those that read them.

61. Doth not a Bee gather Honey out of diverse Flowers; and though one Flower is better then another, yet she sticks not at that, but taketh what serveth her turne, and if the sap and vertue of the Flower doth not like her, should shee therefore thrust her sting into it? As the despiser and mocker useth to doe: Men contend and controvert much about the Shell [or outside of knowledge and Religion] but regard not the precious Sap [of Love and Faith] which serveth and availeth to life.

62. What good doth knowledge doe me, if I live not in and according to the same; the knowing, and also the will and reall performance of the same must be in me: The mantle of Christs suffering and satisfaction which men doe now usually put about them; shall become unto many, a snare, and hellish fire; in that they will onely tickle and flatter themselves with the merits and satisfaction of Christ, and still keepe their cunning hypocrisie and wickednesse.

63. It is sayd, *You must bee borne againe, else you shall not see the Kingdome of God: You must become like Children, if you will see the Kingdome of God:* Not onely to contend and dispute about knowledge [and opinions] but you must become a new man [a new creature]

creature] which liveth in God in righteousnesse, and holinesse; the wicked one must be cast out, and Christ must be put on; and then we are buryed in his death, in, and with him, and doe arise againe with him, and live eternally in him; what need I then to contend and wrangle about that which I my selfe am (which I have essentially in me, and of which no man can deprive me.)

64. I am at variance with none, but onely against the wicked, and him the spirit rebuketh to his face; this I desire to let you know, and my intent is sincere and upright towards you.

65. As for my Bookes you may easily get them (I suppose) if you have a minde to them; for *Christianus Bernard, Customer at Zagan*, doth certifie me that he hath lent two of them (namely, the Booke of *the Threefold life*, which is the *chiefest in Teaching*; and then *the forty questions concerning the soule*) to *your Butlers Brother*, if you make him acquainted with it, he will not deny you, but if not, then I will helpe you to them in another way; you may also have them of Mr. *Christianus Bernard*, if you desire them of him, and you cannot get them nearer at hand, I will write unto him, that he shall lend them unto you, for I have mine seldome at home; yet in case you get them not, I will as soone as I can get them home, lend them you one after another.

66. The severall Bookes, and the Titles of them are these; the first Booke called *Aurora*, climeth up out of infancy, and shewes you the Creation of all Beings; yet very mysteriously, and not sufficiently explained; of much, and deep magicall [cabalisticall] or parabolicall understanding or meaning, for there be many mysteries therein, that shall yet come to passe.

67. The Second is a great Book of an hundred sheets, it treateth of *the Three Principles of the Divine Essence*, and of the Being of all beings; the same is a Key and an Alphabet for all those, who desire to understand my Writings; it treateth of the Creation, also of the Eternall birth or generation of the Deity, of Repentance, of the justification of man, of his Paradisicall life; also of the fall, and then of the new birth, and of the Testaments of Christ, and of the totall Salvation of Man; very profitable to be read, for it is an eye to know the wonders in the Mystery of God.

68. Thirdly, a Booke of *the Three fold life*, the same hath sixty sheets; it is a Key for above, and below to all Mysteries, to whatsoever the minde is able to thinke upon, or whithersoever the heart is able to turne, and move it selfe; it sheweth the whole ground of the Three Principles, it serveth every one according to his *property; he may therein sound the depth and the resolve of all questions, whatsoever reason is able to devise and propound; it is the most necessary to serve your turne, you would bee soone weary

* *Constellation, inclination, disposition, complexion, profession, and condition.*

weary of all contentious Bookes, if you entertaine and get that into your minde.

69. Fourthly, *The forty Questions about the Soule*, it hath twenty eight sheets; it treateth of all things which are necessary for a man to know.

70. The fifth Book hath three parts, the first part is concerning the *Incarnation of Christ*; the second part is very deepe, and profound, treating of *Christs Passion, Suffering, and Death*; and how we must enter into Christs death, and both dye, and arise againe in and with him; and why Christ was to dye; wholly brought forth, enlarged, and confirmed out of the Centre, through the three Principles, very deep: The third part is *the Tree of Christian Faith*; also demonstrated through the three Principles, very profitable to be read.

71. The sixth Booke, or part of these Writings are *the six Points*, treating of the greatest depths and secrets: *Viz.* How the three Principles doe mutually beget, bring forth, and beare each other; so that in the Eternity there is no strife [for contrary Enmity betwixt them] and yet each Principle is in it selfe as it is in its owne property, as if it were onely one, and alone; and they shew whence strife and disunity doe arise, and whence Good and Evill have their Originall, wholly induced out of the ground: (that is, out of the Nothing into the Something) and all in the ground [and centre] of Nature; this sixth Booke is such a Mystery (however in plainnesse and simplicity it is brought to light, that no Reason [or naturall, Astrall head-peece, though never so acute, and litterally learned] can sound, fathom, or understand the same, without the light of God, it is the *Key* to all.

72. Seventhly, a small Booke *for the Melancholly*, being written for the tempted and afflicted in spirit, shewing whence sadnesse, and dejectednesse of soule commeth, and how the same may be resisted, and remedied.

73. Eightly, a very deep Book, *De signatura rerum* [concerning the signature of all things] and of the signification of the severall formes and shapes in the Creation; and it sheweth what the beginning, ruine, and cure of every thing is; this entreth wholly into the Eternall, and then into the Temporall, inchoative, and externall Nature, and its forme.

74. These are my Bookes, besides some small Treatises which I have given here and there, and have kept no copy of them; for I have no need of them for my selfe, I have enough in *my three Leaves*.

75. If my occasion permit me (for I must oftentimes take journeys, by reason of my affaires) then I my selfe will call upon you, so soone as I come that way; it was my full intent to have seene you at

Weyko after *Easter*, but God disposed it otherwise; by his providence I light upon another man, who led me out of that intended way, to one, who had need of me; so that afterward I understood that my way was from the Lord.

76. Mr. *Balthasar Walter* stayed the last Winter and Spring with the *Prince Augustus of Tanhalt at Pekzke*; and hath written unto me from thence: Now he is with the *Earle of Gleyken*, three miles from *Erford*; he is his Physitian, and is to stay with him an whole yeare.

* *Ezekiel Meth.*

77. * *Ezekiel Meth*, is also at the same Court, yet they be not both of one minde, as the Letter of *Balthasar* sheweth, which I received three weeks since: If you have a desire to write, and there goeth no Messenger this way, be pleased to send to *Christianus Bernard*, *Receiver at Zagan*; to him I can have opportunity to send weekly; he is a pious Christian companion.

78. If you finde any thing that is too hard and dark to be understood in my Writings, I pray set it downe, and let me know it, and I will make it plainer unto you, that you may understand it; for the wise, and full taught, who are high, and advance themselves in their owne knowledge, who can go alone, and are rich aforehand, I have written nothing; but onely for the Babes and Sucklings, who suck on their Mothers Brests, and would faine learne.

79. He that can understand it, let him understand it; but he that cannot, let him not censure and cavill at it, for such cavillers, and deriders, I have written nothing; I have written for my selfe.

80. But if a Brother thirsteth, and asketh water of me, to him I give to drinke; he shall experimentally finde and feele, what I have given him, if the Lord voutsafe him the drinking; and I commend my selfe to your Favour, and Us all into the pleasant and gracious Love of Jesus Christ;

Dated at Gerlitz, on the day of Mary's Ascention, 1621.

JACOB BEME.

The Name of the Lord is a strong Tower, the Righteous goeth thither, and is exalted.

A Letter

A Letter to ABRAHAM of SOMMERFELD, Concerning the Booke *AURORA*:

ALSO,

A Description of his processe, and the excellency, and surpassing Vertue of *Sophia's Pearle.*

Light, Salvation, and Eternall Power flowing from the well-spring of life, Jesus Christ, be our refreshment, and comfort.

1. NOBLE LORD, (First wishing to you the grace of God, and all health, and happinesse) being informed that you beare a great delight, love, and affection to my Writings, which hitherto have beene unknowne to you; I must answer you, that the same likewise is a much greater delight, and surpassing joy in my spirit; because I understand, that God doth drive and carry on his worke in such great and high persons; which is not a thing commonly to be found in the World, for the Temporall honour, and pleasure of this life is an hinderance to it.

2. But I can very well perceive in what manner Gods spirit hath touched, and awaked your *Noble* heart, in token whereof you have bestowed so much paines and cost upon this Work, which was written by a very simple, and plaine hand, without any Art, or great understanding [or large Capacity in litterall endowments] but onely in the knowledge and manifestation of the gifts of God; and more-

over it was not the intent of the Author, that it should come into the hands of so high Persons; because he wrote it onely for a Memoriall to himselfe, to stirre and rouze up himselfe from the dark, and drousie sleep in flesh and blood, and not out of an intention to make such a Work.

3. Indeed there was a fiery instigation, but without foreknowledge of this Worke, that lay hid in him as a Mystery, which the spirit of God did stirre up and awake; whereupon there arose a great longing, and desire to write; and yet in respect of the outward man there was no desire, capacity, fitnesse, and ability in the Authour thereunto; for he sought onely after the heart of God; to hide himselfe therein from the Storme and raging Tempest of the Devill.

4. And he considered the evill Nature, and its working influences, and oftentimes the deceit of the Devill, and the anger of God, and also the love and mercy of God; where indeed many a storme and strong encounter, was held against Reason, and also against flesh and blood, and the Devill; and all in a powerfull driving, and instigation of the spirit, till at last a most precious *Garland*, or *Diadem*, was set upon his head, which this hand cannot set downe in writing; but I rather wish that the Reader of this *Epistle* might finde it by experience, and then he should understand what the sweetnesse of God is; and not so much marvell, why a Lay-man should undertake to meddle with such things [or write of such Mysteries.]

5. Therefore I say now, that when the precious graine of Mustard-Seed was sowne; this worke was brought forth to be written, which was then beheld as in a Mystery couched very deep, without a sufficient comprehension, yet with exceeding joy; as this Worke (being the first Booke) sheweth, where the great Mysteries, are set downe very simply, without sufficient explanation and expression, and in much abbreviation and defect, like a sudden shower that passeth by, whatsoever it lighteth upon, it hitteth; even so likewise the spirit of the Wonders.

6. For the Author was an illiterate man, and of a very small understanding, and shallow capacity in comparison to the learned, skilfull, and expert; yea, as a meere Child in the Mysteries, who did not so much as understand the way which it should walke in, or what might befall it, save what the spirit did intimate and declare unto him, ashe hath also set downe in Writing, the persecution, disgrace, and ignominy which should fall upon himselfe, before it was acted and brought to passe that Reason felt it, or experimentally knew of it; and that so clearely, as if it had beene really present, as is to be seene in the Booke *Aurora*, being the first part of my Writings, which was made before my persecution; and now it is a comfort to me, in that

that the spirit of God did shew, and foretell me so much *aforehand*; so that I know what his Counsell is in his way; and therefore I willingly and patiently yeelded my selfe under the Crosse, and committed my cause to God, and often entreated him, that if it came not wholly from his owne Counsell, to take it from me; and not to let me know and understand any thing in that kind, or to proceed in that way.

7. I purposed likewise (after the Persecution) not to write any more, but onely to keep my selfe still in Obedience to my God, and to let the Devill roare over me with his scorne, revilement, and derision; in which many a hard combate was fought against him, and what I endured, I cannot well tell or declare; but it went with me as with a grain that is sowne into the Earth, which against all Reason springs up afresh in all stormes and tempests; whereas in the Winter all seemes as dead, and reason saith, now all is gone: Thus the precious graine of Mustard-seed sprung up againe under all dispraise, contempt, disdaine, and derision, as a Lilly, and returned with an hundred fold encrease, and also with deeper and more peculiar knowledge, and came forth againe in a fiery instigation, or forcible driving.

8. But my externall man would write no more, it was somewhat discouraged and timerous; till it came so farre, that the internall man did captivate, and overpower the externall, and even then *the Great Mystery did Appeare*; and then I understood Gods Counsell, and cast my selfe upon his will; also I would not invent, or feigne any thing out of Reason; neither would I give way and place any more unto Reason: but resigned my will to Gods will, that so my Reason might be as it were dead; that he (the spirit of God) might doe and worke what, and how he pleased; I willed nothing in Reason, that it might be alone his will and deed.

9. And when this was done, then the internall man was armed, and got a very faithfull guide, and to him I wholly yeelded my Reason; and did not study and invent any thing, neither did I give Reason leave to dictate what I should write, save onely, that which the spirit did shew me as in a great *depth*, and full *Chaos* in the *Mysterie*; yet without my sufficient comprehension, for the Creature is not as God that doth, and comprehendeth all things at *Once* in his Wisedome.

10. And there was then a purpose in me againe to write something, and in the space of nine monthes *Three Bookes* were made; the one concerning the three Principles of the Divine Essence; that is, of the Being of all Beings, wherein the great Mystery hath somewhat opened and revealed it selfe, and therein are many excellent things contained much deeper then in this first worke [*Viz.* the *Aurora*]

(which

(which your Honour hath sent hither for me to peruse) and it hath about an hundred sheets of Paper.

11. After this, there was one made containing sixty sheets; which treateth of the threefold life of man, and also of the whole Creation, a great open Gate of the Mystery; and 'tis euen a wonder that surpasseth, and goeth beyond the reach of all Reason: at the which I my selfe in my Reason doe wonder, and marvell what God intendeth to doe; that he useth such a meane instrument to such weighty matters; for therein are revealed and laid forth the Mysteries about which (since the heavie fall of *Adam*) the world hath contended, and alwaise sought; yet there hath not beene such a Ground brought to light, which notwithstanding shall not be understood of the World, but of the Children of God; as the same is manifest and knowne.

12. And then Thirdly, there were forty Questions sent to me of a Learned, and an understanding man who also is a lover of the Mystery; and a great Friend of the same: who exhorted me to answer them according to these gifts, and spirit; which indeed are very high questions; and they containe in them the great depths and secrets of the Originall of the soule; and all the secrets, or Mysteries of the Mystery, whereupon there is such an Answer brought forth, at which the World might well rejoyce, if the anger, iniquity, and malice of the Devill did not hinder it, yet the Counsell of God must stand.

13. Now because I perceive that your *Noble* minde, and heart, hath a singular hunger, and thirst after such Mysteries, and regard not the World which despiseth such Mysteries; therefore I acknowledge the Counsell of God herein, and it is my bounden duty to impart the same to you; for to the Children belongeth bread, they are worthy of it, but the Pearle must not be cast before Swine; for my spirit and minde sheweth me sufficiently, that your Honour searcheth not after such things out of Curiosity, but from the instigation and guidance of the spirit, which many times leadeth *Peter to Cornelius, that hee may tell, and declare to him the words of Eternall life.*

14. And though I am a stranger, and very simple, yet your desire, and will doth embolden me to write to your Honour, albeit with a simple hand [in a plaine and course phrase and style] (but Gods gifts are not bound to any humane Arts) and I am the more bold with you, because I perceive, that your Noble heart appeareth so low and humble, as to send to me, who am but a meane, and abject person; but seeing tis thus, I doe likewise assuredly hope, that the spirit of God shall open the doores, and gates of the Mysteries for the soule; and grant a right understanding to apprehend, and know his wonderfull gifts, the which I heartily wish to your Honour.

15. My

15. My Writings will seeme somewhat strange to you, for in some places the zeale is vehement, or earnest, especially *against Babel and the Antichrist*, who is knowne by God in his anger; [or come up in wrath to remembrance] therefore I say that I could not, nor durst not write otherwise, then the same was given and indited to me; I have continually wrote as the spirit did dictate it, and did not give place to Reason [or to the wisedome of the naturall, and Astrall spirit] I also doe not acknowledge it for a worke of my Reason, which was too weake; but it is the worke of the spirit, who hath shewne what he meaneth to doe, and what shall come to passe, and also what is already done; for he proceedeth forth out of the Abysse into the Bysse, and searcheth through all things; he tryeth the heart and reyns, and proveth the thoughts of men; moreover he doth hereby intimate, and declare *the last Judgement*; that he will try and examine every *Being* through the fire; and I could not, neither might I write at all (even in the fiery instigation) except I did set it downe, as the spirit did represent it; therefore I have made it for a *Memoriall* to my selfe, I have no further intention therewith.

16. But because you are desirous to read the same, I will send it, and I pray you to returne it back againe, for I will *keep* it for a Memoriall, and I am assured (that so farre as your Noble minde shall give God the praise, and read it diligently, and take this way to heart with a desire to understand the same) that the Lord will open to you the doore of his love in the Mystery, and crowne you with the Diadem of his wisedome, which is more precious then the created Heaven and this World; for the precious *Philosophers Stone, the ground of all Mysteries and Secrets doth lye therein*; and this same Diadem [or Garland of wisedome] is beset with this Stone; which [Diadem and Crowne of light in the holy Ghost] the soule puts on as a Garment; being a new body, in, and for, the Kingdome of God; wherein it is the Child of God, and wherewith it is able to staud in the fire of Gods anger without any hurt, or griefe, and can therein overcome the Devill, Death, and this World; and therein also can rule over the Stars, the poysonfull influences of the Constellation, and this outward life, which otherwise is a thing impossible for Reason; for it giveth that knowledge of things which no Art [or litterall acrument from externall Reason] is able to search out, or dive into; it seeth through Heaven and Earth, and it reapeth where it hath not sowne; it asketh not the question, Is it true or no? It hath the signe of truth, and right confidence in it selfe; it hath all vertues lying in hope; there is no feare of Gods anger in it, it affordeth a very joyfull hope, and ratifieth and assureth the same; and it confirmeth the soule to be the Child of God.

17. This

17. This garland is a Virgin, and a chast purity, and divine Beauty; a joy of the life, it comforteth and rejoyceth the minde in affliction, it goeth along with man into death, but it hath no death or dying in it; it liveth from Eternity, and 'tis a guide into Heaven, and 'tis the joy of the Angels; its taste is more precious and pleasant, then all the joyes of this World; and he that once obtaines it, esteemes it higher then all the goods and riches of this World; it cannot be parrallel'd, but onely with the Deity, but it lyeth hid in a darke Valley; the World knowteh it not, the Devill blowes against it as a storme of winde, and doth often so cover and disguise it, that Reason doth not know it; but it springeth forth in its time as a faire Lilly with manifold fruits, it is sowne in teares, it groweth in tribulation, and affliction; but it is reaped with great joy; it is contemned and despised by reason, but he that obtaines it, holds it for his *best Treasure*.

18. Such a Garland is set upon him that seeketh after it with earnestnesse, and wholly resigneth up himselfe unto it, but not his selfe Reason in flesh and blood doth obtaine it, as my Writings doe fully testifie; for what is therein written, the Author hath knowne by experience; there is no strange hand, or spirit soysted in; I write not this for my owne vaine glory (my boasting is onely in God) but for a rule and direction to the Children of God; and that they may know what reward God giveth to those who put their trust and confidence in him, and regard not the dispraise and contempt of the World.

19. I doe likewise wonder how you, and many more in *Silesia* have gotten my Writings; for I have no acquaintance with any of them; and I am so close in respect of publishing of them, that the Citizens here about me know nothing of them, save onely of the first part, which was *Per-force* taken from me; which by meanes of a Person in the Mysterie of Babel (*who persecuted it out of envy*) *was proclaimed among them for Heresie*; which notwithstanding they never read, neither was it examined ever as it was meet.

20. Indeed I never asked any mans advise about it, or ever committed it to the censure and judgement of man to this very houre; but commended it to God; yet hereby I know and acknowledge the way of God; and likewise I understand, that it is not knowne only in *Silesia*, but also in other Countries, without my fore-knowledge; and I must even say, that he that hath so persecuted it, he hath thereby published it, for my intent was to keep it by me as long as I lived; and I wrote it for my selfe onely.

* *The three Principles and the three fold Life.*

21. But what God purposed in his Counsell, is now manifest; and it shall yet appeare more clearely, when the * two last Bookes shall be read; at the which I my selfe in the externall man doe exceedingly

dingly wonder, and marvell what God intendeth, and will do; for I acknowledg my self to be altogether unworthy and ignorant, and yet the greatest and deepest Mysteries are revealed to the internall man, which I give you and other lovers of God in humility to consider of; for in truth I cannot at all say, that it is the worke of my understanding, or Reason: But I acknowledge it to be *a Wonder*, wherein God will reveale great things, whereinto my reason doth speculate, and continually marvelleth at it.

22. For I never in all my life studied these Mysteries, and likewise knew nothing of them; for I am a Lay-man; and yet I must bring such things forth to light, which all the high Schooles, or Universities have not been able to doe; to whom notwithstanding in comparison, I am but a Child, and have none of their Arts or wisedome, and I must write wholly from another Schoole; and which is yet greater then all this, *the Language of Nature is made knowne to me*, so that I can understand the greatest Mysteries in my owne *Mothers Tongue*.

23. Though I cannot say that I have learned or comprehended it, but as long as the hand of God stayeth upon me, I understand it; but if it hides it selfe, then I know not my owne Labour, and am made a stranger to the Worke of my owne hands; whereby I may see, how altogether impossible a thing it is to search out and apprehend the Mysteries of God, without Gods spirit; therefore I ascribe, and attribute nothing to my selfe, it is not my Work, I desire nor any humane applause and honour for it.

24. I am onely a simple meane Instrument, God worketh and maketh what he pleaseth; what God willeth, that I will also; and whatsoever he willeth not, that likewise I will not; if it be his will for me to know any thing, then I will know it; but if he willeth it not, then doe I so also: *I will be nothing, and dead*, that he may live and worke in me, *what he pleaseth*, I have cast my selfe wholly into him, that so I may be safe, and sure from the Devill.

25. And though I must leave my outward body and life to the disposall of the World, and suffer the Devill to roare against me; yet I will not trust neither the Devill, nor the World with my internall man; neither will I doe (according to the inward man) what the World will have me; and albeit my outward man is bound, and obliged to the World, and in its obligation and allegiance must obey the Lawes and Ordinances of the World; and doe what the *outward Obligation* requireth of me, yet my internall man shall onely be obedient to God, and not to the World; for he is not in the World, but hath made himselfe dead thereto, that God might live in him, and be both the will and the deed in him; and though I cannot say, that it is possible to live so [in perfection] yet my will

is so directed and bent; and this neither the World, nor the Devill shall breake, albeit my outward life should faint and perish, and though Reason doth oftentimes flatly gainsay it, and temptation appeareth by heapes, to the terrour and sadnesse of the externall life (where the spirit also hides it selfe, as if all were dead, and gone) yet it bringeth forth alwayes new fruits, and that in abundance.

26. This I have related to you at large, that you may know and acknowledge what manner of man I am, and what the beginning, and cause of my writing is; and from what Art and spirit it was produced, or generated; and also to what end; namely, to keepe it as a Memoriall to my selfe; but because I perceive honest religious hearts to thirst after it, therefore I will not conceale it from them, [but impart] in a brotherly and Christian way, and commend and commit it to God, that he may worke, and doe what hee pleaseth in them; and this wee are bound, and obliged to doe one for another.

27. Lastly, I intreat you to conceale my name among the Learned, for I know that a meane Lay-man is accounted but ridiculous, and contemptible with men *Learned in Scholastique Art*; and though God hath his Children also among them, yet I care not for having my Name put upon it, or authorized upon me; for the praise belongeth to God, who is the giver; I doe not seeke to make my selfe thereby a great and glorious Name; but Christ is my reward, my Name and glory, and I hope to have the glory of it in the life to come before Angels and Men, and to rejoyce therein with the Saints in Christ; as my Writings sufficiently testifie.

28. Concerning the Book *Aurora*, which your Honour hath sent me to peruse, I have read some of it over, and finde that it is my Worke, and well copyed out; but some Syllables are left out, for brevity sake, and yet the sense and meaning is not thereby diminished; I am well contented for all that, seeing (so farre as I have perused in hast) I have found no addition, but the great Mysteries are couched therein very deep; they were understood and apprehended by the Author, but it was not very sensible for Reason to comprehend it at the first time, although it was knowne in the depth well enough, yet the Author was not accustomed to it; when the heavenly *joy* met him, then he only followed the spirits guidance, but the wilde nature is not presently regenerated [or made a new creature:] Indeed if a Kernell be sowne, there groweth a Tree; but if the vertue be great [if the power of the resolution be strong, and the practice sincere and constant] the Tree groweth up the sooner, and is the sooner knowne.

29. In

29. In the other three Bookes you shall finde the Mysteries more clearely, and so throughout, the further the deeper; each Booke from the first is grounded *ten times deeper*; so that the fourth is a very cleare mirrour, wherein the great Mystery is sufficiently, and visibly seene and understood, yet onely of its Children: Reason shall remaine blinde, for the spirit of God dwelleth not in the outward Principle, but in the inward; and proceedeth forth from the inward into the outward. [principle of this World] yet the outward doth not comprehend him.

30. But Sir, I must tell you, that the Booke *Aurora* was not finished, for the Devill intended to make a Bone-fire of it, because he saw that the day would breake forth in it; but for all that, the day hath even overtaken the *Aurora* [or morning] so that it is already cleare day; there belong yet about thirty sheets to it; but because the storme did breake them off, it was not finished; and in the meane time it is growne day-light, and the morning is extinguished; and since that time the labour hath beene to bring forth the day: Yet it shall remaine so for an eternall Remembrance, because the defect is restored, and supplyed in the * Second; the fault and blame of the defect is to be attributed to the Enemy.

* *The Booke of the three Principles.*

31. But I will lay the fault upon none, but onely the falshood, and iniquity of the Devill, who is an enemy to all good; he doth even confound and entangle Kings; how shall then a poore meane Man, being employed in such a worke, be so soone acknowledged and knowne; if it be surely affirmed that he is a Lay man, and also unlearned; the very wise and skilfull in Arts, will be offended at the plainnesse and simplicity of such a thing; when he heareth one speake of such wonders and deep Mysteries in such a meane and simple way [without Scholastique pomp of words and artificiall termes, and phrases of Logick and Rhetorick] then he thinketh it is a Rapsodie: [or some confused heap of Notions packt together, an Enthusiastick, phantastick hotch-potch of Whimsies, or a bundle of Non-sence] for he understands not the gifts of God, and also is not able to see into the heart of another; therefore I will disturbe no man, and desire none to trouble himselfe about it; but I confesse that it is Gods providence, else this Booke should have yet lyen in a Corner.

32. But thus it was published without my knowledg, consent, and will, and that *by the persecutors themselves*, the which I acknowledge to be from the providence, and appoyntment of God; for I had no copy of it for my selfe; neither did I ever know those that have it, also I have it not my selfe, and yet it hath beene copyed out; and

brought to my sight and hands foure times already; so that I see that others have published it: and I esteem it a wonderfull work, that the graine groweth against the will of the Enemie; but that which is sowne by God, none can let or hinder [from growing.]

33. But that which you, and others also do misconstrue in my Booke *Aurora* (which appeareth to be wrong in the apprehension, and which also needeth some clearing, and expositon) you shall finde sufficiently cleared at large in my third and fourth Booke; wherein there is an open gate of the Mysteries of all Beings; and there is even nothing in Nature but it might be fundamentally searched out, and grounded upon this way; for it sheweth, and openeth the *Stone of the wise men* unto all the Secrets and Mysteries both in the Divine and earthly Mystery: by this knowledge, and understanding, all the Mettalls of the Earth may be brought to the highest degree or perfection; yet onely by the Children of the *divine Magia*, who have the *Revelation* [or experimentall science] of the same.

34. I see it well enough, but I have *no manuall operation*, instigation or Art unto it; but I onely set forth an open Mystery, whereunto God shall stir up labourers of his owne; let no man seeke the worke from me, or thinke to get the knowledge, and operation of the Philosophers stone [or universall tincture from me] and though it is knowne clearly and might be opened more clearly, yet I have broken my will, and will write nothing; but as it is given to me: that so it may not be my worke; least I should be *imprisoned* in *the Turba*.

35. And if you will have any thing copyed out of these writings now sent to you, it is requisite, that the Transcriber be a Learned understanding man; for many syllables are not fully written, neither have all Grammaticall autography; and in many words some letters may be wanting; and sometimes a Capitall Letter stands for a whole word, for Art hath not written here, neither was there any time to consider how to set it downe punctually according to the right understanding of the Letters, but all was ordered according to the direction of the spirit which often went in hast; so that the pen-mans hand (by reason that he was not accustomed to it) did often shake; and though I could have written in a more acurate faire, and plaine manner; yet the reason was this, that the burning fire did often force forward with *speed*; and the hand and pen must hasten directly after it; for it commeth and goeth as a sudden shower, whatsoever it lighteth upon, it hits; if it were possible to comprehend

prehend and write all [which my mind beholdeth in the *Divine CHAOS*] it would then be three times more, and deeper grounded.

36. But it cannot be, and therefore there is more then one Booke made; more then one Phylosophicall discourse, and throughout deeper; so that what could not be conteined in the one might be found in the other, and it were well that at last, out of *all*, onely *one*, might be made and all the other done away [or laid aside] for the multiplicity and plurality causeth strife, contrariety, averseneſſe, and wrong apprehenſions by reason of the sudden catching conceits, and conjectures of the *Reader*, which knoweth not to try, and discerne the spirit, which useth such wonderfull phrase, where oftentimes Reason supposeth, that it contradicts it selfe; and yet in the depth it is not contrary at all.

37 Out of which misunderstanding [or feigned glosses of Reason and litterall outward Art upon the Writings of holy Men] *the Great Babel* upon earth hath beene brought forth; where men contend for nothing, but about words; but let the spirit of understanding in the Mystery alone, but its end, and number is found and committed to the *Turba*; for the beginning hath found the Limit; and there is no more any withholding and staying [of the wrath of God upon Babel] it cannot be quaiht by any power, *or force of Armes.*

38. I speake not of and from my selfe, but from that which the spirit sheweth, which no man can resist; for it stands in its *Omnipotence*, and depends not on our weening and willing, as the * Fourth Booke of these Writings doth exceeding deeply declare, which is strongly grounded in the light of nature, and can be demonstrated in all things.

* *The Forty Questions.*

39. Further I give you to understand, that in these Writings which are now sent you, the Author useth sometimes to speake of himselfe, *Wee*, and sometime *I*: Now understand by the word *Wee*, the spirit (being spoken in the Plurall) in two persons; and in the word *I*, the Author understands himselfe; this I give you for direction and information, to take away wrong apprehension and suspicion.

40. And herewith I send you the *Fourth Part*, being the forty Questions, and therein you may behold your selfe; and at the next opportunity I will send you the *Second and third Part*, if you desire to have them; and I pray to returne it to mee againe by the next occasion, for I will send it to him, who framed and sent me the Questions; and so I commend and commit you to the love of God,

God, heartily wishing that God would illuminate your *NOBLE* heart, and give you rightly to understand the Sense and meaning of the *Author* in the internall Principle; with all Temporall, and Eternall welfare:

Dated, Gerlitz,
1620.

Yours in the Love of J. C.

J. B.

Teutonicus.

A Letter

A Letter to PAUL KEYM:

BEING

An answer to him concerning *Our Last Times.*

Wherein He Treateth of *The first Resurrection of the dead; and of the thousand yeares Sabbath.*

ALSO,

Of the Fall of BABEL, and of the new Building in ZYON.

I.

Light, Salvation, and Eternall Power flowing from the fountaine of the heart of Jesus Christ, be our quickning Consolation.

2. WORTHY, and much esteemed Sir, and good Friend in the Illumination of the holy Spirit; and in the Love of our Lord Jesus Christ, beloved Brother; I received of Mr. *C. E.* the Letter you sent me, dated about the 20. of *July*, together with two small Treatises annexed; and therein I understand that you have received, and read some of my small Manuscripts, concerning the wisedome of God, and as you affirme, the same doe rejoyce you; and withall you beare a great desire, and longing to them, being in the like exercise in the wisedome of God.

3. Which

3. Which on my part doth likewise rejoyce me to see, that even now the time is at hand, that the right Divine understanding, and true knowledge of God doth againe spring forth in *Zyon*; and that the ruinate *Jerusalem shall againe be built up*, and that mans true Image which disappeared and went out in *Adam*, doth againe put forth it selfe in *Zyon* with a right humane voyce, and that God doth powre forth his spirit into us, that the precious Pearle in the power, and light of the holy Ghost is againe knowne, sought, and found.

4. Whereby then we doe clearely see and understand in what blindnesse we for a long time have beene in *Babel*, going astray in carnall, evill wayes; whereby we have forsaken the true *Jerusalem*, and shamefully mispent our Patrimony, and lightly esteemed our Angelicall Trophee or Diadem (*Viz* the faire Image) and wallowed in the filth of the Devill; and under a shew of Divine obedience have played with the Serpent, and walked on in meere erroneous wayes: This the Divine light doth at present set before our eyes, and exhorts us to returne with the lost Sonne, and enter into the true *Zyon*.

5. Not with Historicall supposals, opinions, or blind perswasions; as if we had apprehended and understood the same very well; this is not *Zyon*, but *Babel*, which confesseth God with the mouth, and maketh devout speeches to him from the lipps, but in the heart hangeth unto the *Great Babylonicall Whore*; unto the *Dragon* of selfe-love, pride, covetousnesse, and pleasure, and yet will set forth her selfe as if shee were a Virgin; No, this is not the Virgin in *Zyon*; it must be seriousnesse.

6. We must be borne of God in *Zyon*, and know, and also doe his will; Gods spirit must beare witnesse to our spirit, that we are Gods Children; not onely in the mouth with knowledge, and conjectures, but in the heart in very deed; not in an holy seeming way without power [in formall wayes of Word-worship, and rounds of Lip-labour, wherein the captivated conscience placeth the power of godlinesse] this the Devill mocks at, and cares not for; but wee must put on the Helmet of righteousnesse and of love, also of chastity and purity, if we intend to wage Battell against the Prince of this World; he careth not a whit for any outward shew [or for the long and loud mouth cryes of blinde Devotion] it must bee power that shall overcome him, and that power must shine forth in *goodnesse*, *and holy fruits of Christianity*; and so we may fight for the noble Prize, or Crowne of life.

7. For we have a powerfull Warrior against us, he sets upon us in body and soule, and soone casts us downe, and there is no other way to overcome him; but with power in humility; which alone is able

able to quench his poysonfull fire, wherewith he fighteth without us, and within us, against our noble Image.

8. Therefore beloved Sir, and brother in Christ, seeing, you doe apply your selfe to the Divine wisedome, and labour in the same; it is right and requisite that we exhort one another to be vigilant to withstand the Devill; and continually set before our eyes the way which we ought to walke; and also go on in the same, else we effect nothing; if we know that the World is blind in *Babel*, and goeth astray then we must be the first that effectually *go out of Babel*, that the World may see that we are in earnest.

9. It is not enough, that we lay open, and Manifest Babel, and yet be found doing as Babel doth; for if we doe so, we thereby testify that God discovereth his light unto us, so that we see, but we will doe nothing but the workes of darkenesse; and that very light which enlightneth our understanding shall witnesse against us, that the Lord hath called us and shewn us the way, but we would not walke in the same.

10. It is *well* that we lay open Babel; but we must *take heed* in what spirit and minde, and in what kinde of knowledge the same is done; it is *good* that we be zealous, but the heart must be *upright* towards God, else we runne without being sent; and in our course we are not knowne or acknowledged of God; but so acting, the Devill mocks us, and leads us into by-paths of Errour.

11. Besides the holy Scripture doth declare, that our workes and words shall follow us; therefore we are seriously to consider in what spirit and knowledge we set upon the high Mysteries, for he that will pull downe a thing that is evill, must set up a better in the roome, otherwise hee is none of Gods Builders, also he laboureth not in Christs Vineyard; for it is not good to pull downe, unlesse a man knowes how to make up the Building againe in a better frame and forme.

12. For God onely is the Master-builder of the World; we are but servants, we must take great heed how we labour, if we will receive reward; and also that we have learnt his work in his Schoole, and not runne without being sent, when as we are not yet capable of his service; else we shall be found to be unprofitable Servants; this I speake in good affection, and in all faithfulnesse to instruct and direct one another what we ought to doe, that so our labour may be accepted of God.

13. For the darke Mysteries are no other way at all to be knowne, save onely in the holy Ghost, wee cannot make conclusions upon hidden things, unlesse we have the same in reall knowledge, and *experimentally finde in the illumination of God*, that what we averre, is the truth and will of God; and that *it is also agreeable to his Word*; and

grounded in the light of Nature; for without the light of Nature there is no understanding of Divine Mysteries.

14. The great Building of God is manifest in the light of Nature; and therefore hee whom Gods light doth illuminate, may search out and know all things; albeit knowledge is not in one and the same way and measure; for Gods wonders and works are boundlesse, infinite, and immense; and they are revealed to every one according to his gifts, and he to whom the light shineth hath meere joy in Gods workes.

15. And also that which is old and past above a thousand yeares agoe, is as nigh and as easily to be knowne in the light, as that which is done to day; for a thousand years before God are scarce so much as a minute, or the twinckling of an eye is before us; therefore all things are nigh and manifest to his spirit, both that which is past, and that which is to come.

16. And if we see in his light, then we must declare his wonders, and manifest and praise his glorious Name, and *not bury* our Talent in the Earth; for we must deliver it unto our Master with *Increase*; he will require an account of us, how we have Traded with it; and without knowledge, or certaine illumination from God, no man must presume to judge, or be a Doctor, or Master in the great Mystery; for it is not committed to, or commanded him, but he must labour to attaine the true light, and then he goeth rightly to worke in the Schoole of God.

17. For there be many Masters to be found, who presume to judge in the Mystery, and yet they are not knowne or sent by God; and therefore their *Schoole* is called *Babel*, the Mother of Whoredome upon Earth; they flatter on both sides, they play the Hypocrites with God, and also serve the Devill; *they call themselves* the Shepheards and Pastours of Jesus Christ; they runne, and yet are not sent, much lesse doth God owne them; and what they doe, they doe for their honour, and * Belleys sake, and they would not runne neither, if they did not obtaine it in their *Course* of spirituall whoredome and hypocrisie.

* *Their Livings.*

18. They have turned the right and exceeding precious Mystery of God, to a Mystery of their Whoredome and pleasure; and therefore the spirit calleth it *Babel*, a Confusion; where men doe practice an hypocriticall Service and worship of God; acknowledging him with the tongue, but denying him in the power; where men doe dissemble and flatter God with the lipps, but in the heart they embrace and love the Dragon (in the *Revelation.*)

19. Such as these we must not be, if we would obtaine the Divine Mystery, and be capable of the light; but wholly approve our way to God, and resigne our selves up to him, that Gods light may shine in

in us; that he may be our intelligence, knowing, willing, and alſo doing; we muſt become his Children if we will ſpeake of his Being, and walke, or labour in the ſame; for he commits not his work unto a Stranger, who hath not learnt his Worke, or the Myſtery of his *Wonders in Nature, and Grace.*

20. I have read over your Bookes, and therein have found your great diligence with very much labour, in that you have gathered together the Texts of the holy Scripture in great abundance; I underſtand likewiſe that you are in good earneſt about it, and that you would faine clearely prove and ſet forth thereby, the darke termes, and places of the Scripture concerning the laſt Times, alſo concerning the firſt Reſurrection of the dead, and alſo concerning the thouſand yeares Sabbath; likewiſe you would manifeſt and ſet forth the ruine of *Babel*, and the new building in *Zyon* of which the Scripture ſpeaketh in many places.

21. Firſt, what concerneth *Babel*; how it hath growne up, and how it ſhall againe be deſtroyed, is ſufficiently manifeſt; the *Deſtroyer is already on foot*, and is now about the worke; he hath long ſince made a beginning, however the World will not ſee or take any notice of it.

22. Men cry *Mordio*, [murder, confuſion, and deſtruction, to there adverſaries] and yet there is no ſtrange Enemy, but it is the *Turba* onely which hath growne up in the middeſt of Babel in her wickedneſſes and unrighteouſneſſes; that hath found the limit, and deſtroyeth onely that which for a long time hath been naught, uſeleſſe, and ſelviſh; the which ſhould at all times have beene rejected: for where God ſhould have been honoured, and loved, and our neighbour alſo as a man loveth himſelfe, there men have ſet up in Gods ſtead, the abominable, and beſtiall coveteouſneſſe, deceit, falſehood, and wicked craft under an hypocriticall ſhew and pretence of holineſſe and have minded and loved falſhood in the place of God; and ſo have made of the Myſtery an abominable vicious Babel full of reproachings, revilings, and contentions, where they have with ſweet ſpeeches, and enticing words of mans wiſedome [with feigned gloſſes; and expoſitions of Scripture] blindfolding our eyes, and binding our conſciences have led us captive in a very deceitfull way to the glory and Magnificence of the great Whore; ſo that ſhe hath fatted her adulterous Brat; and domineered over our body, and ſoule, goods, and eſtate.

23. This Baſtard is now at odds with himſelfe about the great prey, and ſpoyle, and doth it ſelfe diſcover its owne wickedneſſe and great ſhame, ſo that we may ſee what good ever was in her; for the great wickedneſſe which ſhee hath committed doth plague her; and no ſtrange thing, whereby it may be ſeene, that her whoredome hath

been manifold; and that the Devill had beset and caught us in manifold Nets; and that one whoredome [or Mystery of hipocricy and iniquity] runnes in oppoſition to another; and are malicious, biting, devouring, deſtroying, and ſlaying each other in an hoſtile manner.

24. For the great Paine is come upon her, and ſhee ſhall now bring forth the great iniquity, wherewith ſhee in become fully pregnant, and therefore ſhee cryeth out, becauſe of her travell and woe, which is fallen upon her; and ſhee ſpeaketh of the child which ſhee ſhall bring forth; *Viz.* of Murther, Coveteouſneſſe, and Tyranny, ſhe uncovereth her faire feature, and ſheweth what ſhee is in the heart, now he that will not know her, there is no remedy for him.

25. The *Revelation* ſaith, *Goe out from her my people, that you may not be partakers of her Plagues*; for ſhee hath filled her Cup full with the abominations of her Whoredome in the anger of God; the ſame Shee ſhall drinke off, and bee forced to burſt Her ſelfe thereby.

26. And this is that which I ſay of *Babel*, that ſhee is a Whore, and ſhall ſuddenly breake in pieces and be deſtroyed, and no ſtranger ſhall doe it; the ſpirit of her owne mouth doth ſtrangle her, her owne *Turba* deſtroyeth her; Shee cryeth for vengeance, and murder upon Hereſie, and yet ſhee doth it not for Gods ſake; but for her *Adulterous Bratt, and Belley-God*: For otherwiſe if it were for God, ſhee would enter into his Command, and will of *Love*; where Chriſt ſaith, *Love one another, for thereby men ſhall know that you are my Diſciples.*

27. The Kingdome of God doth not conſiſt in Warre and revilings, or in an externall ſhew in delicious dayes; herein the Children of God are not to be found, but in Love, in patience, in hope, in faith, under the Croſſe of Jeſus Chriſt; thereby groweth the Church of God unto the Sacred Ternary: [to an heavenly Paradiſicall Eſſence] and the new Angelicall man hidden in the old, ſpringeth forth in God; and this is my certaine knowledge briefly comprized concerning this Article; in my Writings you may ſee further of it.

28. Secondly, concerning *Zyon*, I ſpeake and declare according to my knowledge, even as the ſpirit ſheweth it to me; that there ſhall *ſurely come an ending and removall of the Deceit* [or Myſtery of iniquity wherewith men are blinded] *and Zyon ſhall be found onely of the Children of Faith*; not in generall, as if there ſhould be no wicked man.

Mic. 3. 29. For the Oppreſſour ſhall be a cauſe that *Zyon* is borne: when men ſhall ſee how *Babel* is an Whore; then many Children ſhall be found

found in *Zyon*, and seeke the Lord; but the Oppressour shall dog them, and cry them downe for Hereticks; also persecute and put to death, and where one is killed, there shall ten, yea an hundred rise up in his roome.

30. But the Generall *Zyon* appeareth first in greatest Misery; when *Babel* commeth to ruine, then it shall stand desolate and miserable; and the Children of *Zyon* shall then say, How hath the Lord forsaken us? Come we beseech you let us seek his face; let us cease from strife and Warre; Have we not, alas! made our Country desolate? Is not all store and *Provision wasted and spent?* Are we not Brethren? *Wherefore doe wee fight?* We will now enter into Love and Unity, and seeke the Lord, and no more fight, and destroy our selves, we will be content; are we not here altogether Pilgrims and Strangers, and seek our native Countrey?

31. In this time a *Zyon* verily shall be found, and the Heaven shall drop downe its dew, and the Earth yeeld her fatnesse; yet not so, as if wickednesse should be wholly done away, for it shall continue unto the end, of which Christ saith, *Thinkest thou that when the Sonne of man shall come, that there will be Faith upon the Earth?* And though the Children of *Zyon* shall have a fiery deliverance, that they shall remaine, Maugre the will of the Devill; insomuch that God will worke great things, *as at the time of the Apostles*, yet it endureth not unto the end; for as it was in the dayes of *Noah*, when he entred into the Arke, so shall the comming of the Son of man be, as it is written.

32. But that the holy Ghost shall be in the hearts of the faithfull in *Zyon*, I acknowledge & I know it; for *Zyon* shall not be from without, but in the new man; it is already borne, hee that would seeke it, let him but seeke himselfe, and depart from the old *Adam*, into a new life; and hee shall finde whether Jesus bee borne in him.

33. If he findes it not, let him enter into himselfe; and seriously consider himselfe; and so he shall finde Babel, and her workings in him, these he must destroy and enter into Gods Covenant; and then *Zion* will be revealed in him, and he shall be born with Christ in *Bethleem Jehuda* in the darke Stable, *not in Jerusalem*, as reason faine would have it, that Christ should be born in the old Asse; the old Asse must become servant, and serve the new man in *Zion*.

34. But that in *Foure hundred yeares* there shall be a meer golden Age; I know nothing of it, it is not revealed to mee; also the *limit* of the Worlds End is *not revealed to me*: I cannot speake of any *four hundred Yeares*; for the Lord hath not commanded me to teach it, I commend it to Gods might; and leave it for those to whome God would vouchsafe the knowledg of it; seeing therefore I have not as

yet

yet apprehended it I rest satisfyed in his gifts; yet I despise no man, if he had a knowledge, and command so to teach.

35. For the fourth Book of Esdras is not sufficient as I understand to give a positive assurance to it; yet I wait for my Saviour Jesus Christ, and rejoyce that I may finde my Lord; when I have him, then I hope after the death of my old Adam fully to recreate my selfe in the Still rest of Zion; and to wait in my God expecting what he will doe with me in his, and my Zion; for if I have but him, then I am in and with him in the Eternall Sabbath; where no strife or contention of the ungodly can any more reach me in my *New man*, at this I doe in the meane time rejoyce in this miserable *Vale of Tabernacles*.

36. The first resurrection of the dead to the thousand yeares Sabbath (of which there is mention in the *Revelation*) is not *sufficiently* made knowne to me, how the same may be meant, seeing the Scripture doth not mention it elsewhere, and Christ also and his Apostles give not an hint of it in other places, save only *John* in his Revelation; but whether they shall be a thousand *Solar* yeares, or how it may be referred, seeing I have not full assurance, I leave it to my God; and to those to whom God shall vouchsafe the right understanding of it; till God is pleased to open my eyes concerning these Mysteries.

37. For they be Secrets, and it belongeth not to man to make conclusions about them, without the command and light of God; but if any had knowledge and illumination of the same from God, I should be ready and willing to learne; If I could see the ground thereof in the light of nature.

38. But seeing it behooveth me not to hide my knowledge of it, so farre as I apprehend it in the light of Nature; I will therefore set downe some Suppositions, or considerable Opinions, which are in my minde, not positively to affirme, but give it to consideration; for good and wholesome instructions may be drawne forth thereby, and tis also profitable for man *so to search*; I will doe it in all syncere uprightnesse, to see if we might attaine somewhat neerer the matter, and perhaps there may be some to whom God shall bestow such a gift, stirred up thereby to write more clearely.

39. As first, whether or no it be certaine, that the World must continue *Seven thousand yeares*, and one thousand of them should be a meere Sabbath; Seeing that God created all in six dayes, and began the rest on the sixt day towards evening, whence the Jewes begin their Sabbath on Friday evening: and *Elias* also saith, that the World should stand but *Six thousand yeares*; and Christ likewise declareth, that the dayes of tribulation shall be shortned for the Elects sake, else no man should be saved, which you apply to the fall of *Babel*, and to the time of *Zyon*; but it seemes as if *Christ* spake of the

the fall of the *Jewes*, and the end of the World, and foreſheweth an evill End.

40. Alſo Chriſt ſaith, that it ſhall be at the time of his comming to judgement, as it was in the dayes of *Noah*, where men did Marry, and were given in Marriage; now we know very well (as the Scripture teſtifieth) what manner of wicked World was in the days of *Noah*, that the Deluge muſt come and deſtroy them: (This would intimate, and denote a very *meane Sabbath.*)

41. And though a man ſhould otherwiſe expound the words of Chriſt concerning his comming, yet that would not be ſufficient to prove it; being alſo that the Diſciples of Chriſt doe alwayes repreſent the End to be nigh; and *Paul* ſaith, That the end ſhould come after that *Antichriſt is revealed.*

42. But that the Reſurrection of the dead, and the laſt Judgement ſhould be underſtood of both (namely that the righteous ſhall ariſe to the thouſand yeares Sabbath, and among them ſome ungodly; and that *Gog* and *Magog* at the End of the thouſand yeares ſhould fight againſt the Saints) it ſeemes to run quite contrary to the light of Nature.

43. For firſt I cannot apprehend how the firſt Reſurrection muſt come to paſſe, ſeeing the Saints ſhall have their workes follow them, according to the words of the ſpirit; beſides wee know very well, that all our workes are ſowne into the great Myſtery; that they are firſt brought forth into the foure Elements, and ſo paſſe into the Myſtery, and are reſerved to the judgement of God, where all things ſhall be tryed by fire, and that which is falſe ſhall conſume in the fire; and the figures ſhall fall unto the Centre of Nature, *Viz.* the darke Eternity.

44. But if mens workes ſhall follow them in the firſt Reſurrection as you affirme, then God muſt verily move the Myſtery (that is, himſelfe) which denotes *the laſt Judgement.*

45. For God hath moved himſelf, but twice onely from Eternity; once in the Creation of the World; and ſecondly in the Incarnation of Chriſt according to his heart: the firſt motion belongeth to the Father of all beings, and the ſecond to the Sonne according to Gods heart; now the third motion of the holy Ghoſt is yet to be accompliſhed both in love and anger, according to all the *Three Principles*; where all what ever hath beene corrupted ſhall againe be reſtored in the motion of the holy Ghoſt, and each given unto its owner.

46. How can then the dead ariſe in their workes without the motion of the holy Spirit both in love and anger? When as the reſtoration of life doth onely conſiſt in him; moreover I doe not know how the firſt reſurrection ſhould come to paſſe, whether it ſhould come

come to passe in the twofold man (which cannot otherwise be understood,) that is, in good and evill; but what perfect Sabbath can we hold therein, was not *Adam* unable so to stand?

47. Now if the new man should onely arise, then he would not be in the foure Elements of this World; moreover the new body in Christ need no resurrection; it liveth eternally without any want, necessity, or death, in Christ, and doth onely wait when God shall move the Mystery, where he shall *then* put on *the Crowne* of his wonders and workes.

48 *The manner of the Resurrection* is thus; the Mystery shall restore what ever it hath swallowed up; mans workes shall be put upon him, and therewith he shall Passe through the fire and it shall be tryed what will endure the fire, or not.

49. Now I *cannot* apprehend, how this should agree with the *dwelling upon the Earth*, for if it should be after a Paradisicall manner that man should arise with the wonders, then it could not be done without the motion of the great Mystery; for your writings say, that also some wicked men shall arise; this sheweth that the Mystery must be moved, and at the motion, the inflamation, [or last Judgment of fire] must needs be; if now the Mystery should be moved it would not onely move [awaken and raise up] some, and that in one source onely; seeing that likewise some ungodly shall arise.

50. Besides you say, that they shal all dye at the end of the *six thousand Yeares*, then there must be a dwelling upon, or an inhabiting the Earth, where the ungodly that arise should again marry, and build; of whom there should not be onely some as according to your opinion, but according to the Scripture *they shall be as the Sand upon the Sea shore*; whence else should Gog and Magog come, or how, should they fight against the Children of Paradise, for in the Paradisicall Children there is no strife.

51. Also it were not necessary, that they should dye at the *END* of the six thousand yeares if they should arise in the twofold body, as we are now; but if they should arise in the new body, then no ungodly man can eyther see, or touch them; like as we *now* doe *not* see Paradise; even such is the new body, no ungodly man can fight against it.

52. What should they fight for? Are the Saints in Paradise? Then they make no use of the externall Elements, but onely of the internall Element, wherein all the foure are couched in unity; so that they have nothing to strive for, but they are separate in the Source.

53. But should the ungodly dye, and also arise againe in the foure Elements; this seemeth much more strange, but if they should arise

arise in the spirituall body, then the foure Elements could not containe it, but the *Abysse*; and still they would be separate as light, and darkneſſe; what pleasure or likeing should God have to bring the Saints againe into the combate and source of the foure Elements, unto which they have beene so long dead? And yet should they then begin to fight with the wicked? Much more fit and agreeable were it for those who here have suffered nothing for Christs sake; that is, for those who here upon the Earth have not lost their lives for Christs sake.

54. And though you would say, that they should not fight, but the Lord for them, what liking could God take to raise up the Saints and to set them againe in the presence of the ungodly; or should not the joy in *Abrahams* bosome be much greater then this in the foure Elements; whence naturall strife and contention doe arise; but if they should dwell in Paradise without the four Elements, then no strife, or ungodly man can reach them.

55. Besides, to what end should the ungodly be upon the Earth, if there shall be such a *Sabbath?* Their source is not in the foure Elements but in the Abysse, whither their soule goeth, when the body dyeth.

56. Besides, should none but those dwell in the Sabbath who have dyed for Christs sake (of which verily there cannot be such a number as is set downe in the *Revelation*) that they should be sufficient to possesse the Earth; and should the ungodly also dwell upon the Earth, and hold their *Hellish Sabbath?* This runs directly against the light of Nature.

57. Moreover Christ saith, *That they shall marry, and bee given in marriage, as in the dayes of Noah:* Also two shall be grinding in one Mill, and two sleeping in one bed, and the one shall be taken, and the other left; *when the last day shall come.*

58. Besides, Christ saith also, That when he shall come to judge the World, *All generations and kindreds shall see him*, and tremble before him; and the wicked shall waile, and lament, and say to the wise Virgins, give us of your oyle; all this denotes a *Generall expectation* of the last Judgement.

59. For if at the last Trumpe, two shall bee lying in one bed, (namely, one holy, the other ungodly) this shewes no difference, and if the Saints be mixed with the ungodly, then verily there must needs be a poore Sabbath.

60. When we looke upon the words of Christ and his Apostles, they will not in the least manner agree thereto; and though there is mention made of a thousand yeares in the *Revelation*, yet the same is hidden from us; and wee know not *when they may begin*, or *whether they are begun*; if the first Resurrection bee Paradisicall,

radisicall, then it may be done without our knowledge.

61. They shall not dwell among us, also they shall not Marry; for we dye once from Male and Female, and we shall not arise Male and Female, but we shall live in Paradise in the forme of Angels, *Matth.* 22, 30.

62. Besides, the wicked shall in the appearance of Christs comming, entreat the wise for Oyle of Faith; and you write that the fire of God (being the anger and hellish source, shall be in them, and that they shall be tormented (here upon the Earth in the foure Elements) in the anger of God, whereas the anger of God is *not manifest* in the foure Elements; for therein good and evill are mixt together.

63. But how shall he that is once dead to good, and cannot so much as have one good thought, entreat the Saints for Faith and comfort? It much rather declareth, that when Christ shall come to judge the World, that they shall all yet dwell together in the flesh, in the foure Elements, where the one shall be received, and the other rejected; and the sinnes of the wicked shall then come in his sight at the appearance of the severe countenance of God in the fiery zeale of the first Principle, so that he shall be affrighted, and then would faine begin to be honest.

64. And though you mention that they shall onely awake, and not arise, yet the uncorrupted are to be understood; now you say, that they shall dwell upon the Earth in the foure Elements and the Saints in Paradise; when this commeth to be, then there will be no more any strife or controversie; but they are Eternally separate.

65. But shall the Saints dwell upon the Earth in Paradise, as *Adam* before the fall; and the ungodly be opposed to them, then they are in danger as *Adam* was, that they should againe eate of the forbidden fruit, whereof they should yet once dye.

66. But shall they be hidden from the ungodly a thousand yeares and also from the foure Elements, why should they then first at the end be manifest in the foure Elements, that *Gog* and *Magog* should then enter Battell with the Children of Paradise? It doth *neither agree with Scripture or Reason.*

67. The first Epistle of Saint *Paul* to the *Corinthians, Chap.* 15. doth indeed teach of Christs, and also our Resurrection, yet not of a third: But first of Christs, and then of Ours; for he saith there, *That Christ is the first fruits*; and then we who belong unto Christ; this is the generall Resurrection; and though he saith, *That then commeth the end*, yet by the end hee signifieth no Resurrection, but the end is our Resurrection; this is much rather to bee understood, then that hee should meane by the End, another Resurrection,

or

or time; for just after our Resurrection commeth the End of the World.

68. The dead shall first appeare before the judgement, ere that the end of this World, and the foure Elements commeth; for the End is the *enkindling of the fire, and the Last.*

69. Also the Apostles of Christ, and all Teachers from God have alwayes represented the End as nigh at hand, for *John* himselfe saith in his Epistle, *That we are in the End*; he speaketh indeed of the last houre; but if the wicked were assured that he had yet four hundred yeares unto the End, how would hee seeke after riches for his Children.

70. Besides we are to looke unto the End, for this World is confined and determined in the beginning of the Creation; and then into the End where the Creation ceased; all which, was finished in *six dayes*; and in such a time the Mystery of Gods Kingdome shall be *finished*, and a thousand yeares are before him as one day.

71. Concerning the Seventh day of Rest, whether or no, the World shall yet be in *rest a thousand yeares*; the same is hidden to mankind; wee cannot certainely determine, wee must leave it unto his might; I have no knowledge of it, seeing the Scripture doth not give cleare evidence, when the thousand yeares *begin*, or what *yeares* they be, or to what they have relation; therefore I let it alone in its owne worth, and will hinder none that hath a certaine knowledge or command so to teach; this I give you to consider of, meaning it well unto you.

72. What I might further answer concerning this matter, you finde sufficiently in my Writings; although I could set downe a large Answer about it, yet I thought it not expedient, seeing *this* knowledge is *not* given to me; thereupon I let it alone, for I know that I must give an account of my Workes, and I send you by the Bearer hereof your two Bookes againe, and give you thankes for them.

73. Concerning the End, or limit of *Babels downefall* (*Viz.* that *Babel* should be wholly destroyed about the yeare 1630. according to your computation, and albeit many more bee of the same minde); the same likewise is *not sufficiently* manifest to me.

74. To me indeed is given to know, that the time is *nigh*, and even now at hand, but the yeare and day I know not; thereupon I leave it to Gods Counsell, and to those to whom God shall reveale it; I cannot *conclude* any thing *without certaine knowledge*, otherwise I should be found a *Lyar* before God.

75 But I waite for my Saviour Jesus Christ, and will see what he will doe; will he that I shall know it, then I will know it; if not, then I will not know it; I have committed my will, knowledge, un-

derſtanding, and deſire unto him; he ſhall be my knowing, willing, and alſo doing; for without him there is meere danger, and uncertainty.

76. Man doth hardly reach that which is before his eyes, much leſſe that which is hidden and Myſticall, except God be his light; this anſwer I give you out of good affection to conſider of; albeit I I am a ſimple meane man, and borne of no Art in this World [or not bred up in any *Scholaſtique* Learning.]

77. But what I have, that is the gift of God, I have it not from any Art, or Studying, but from the light of grace, which I onely ſought for; and though my beginning was ſimple by reaſon of my Childiſh underſtanding; yet God hath ſince that time in his light, wrought ſomewhat in me, and opened my Childiſh eyes.

78. As for the Booke *Aurora* (which is the firſt) it were needfull to be *better explained* in many places; for at that time the full apprehenſion was not born in me, for like as a ſudden ſhower, whatſoever it lights upon, it hits; even ſo it went with the fiery inſtigation.

79. Although I had no purpoſe at all, that any ſhould read it; I wrote onely the wonders of God which were ſhewne unto me, for a memoriall to my ſelfe; and it went abroad without my conſent, and it was taken from me per-force, and publiſhed without my knowledge; for I thought to keepe it by me as long as I lived; and had no intent to be knowne with all, among ſuch high perſons as now is come to paſſe.

80. But the moſt high (in whoſe hands and power all things are) had another purpoſe therewith as is now manifeſt; and as I am informed it is knowne in many Cities, and Countries; at which I doe wonder, and alſo not wonder; for the Lord doth effect his worke marvellouſly, beyond and above all reaſon; although he ſhould employ a Shepheard in the work: and albeit the Art, and outward Reaſon will give him no Roome, and place, yet however his purpoſe muſt ſtand againſt all the Ragings of the Devill.

81. And though I have not obteined many dayes of pleaſure thereby; yet I muſt not therefore reſiſt his will; I have written onely according to the forme as it was given to me; not according to other Maſters or Writings.

82. And beſides my intent was onely for my ſelfe, albeit the ſpirit ſhewed me how it ſhould fall out; yet my heart willed nothing, but committed the ſame to him to doe therewith what he pleaſed.

83. I have not run with it (*not being called*) and made my ſelfe knowne to any; for I can ſay alſo with truth that my acquaintance knew leaſt of it; but what I have ſhewne unto any, the ſame

was

was done upon his entreaty and importunate desire.

84. And then further I give you to understand, seeing that you have my writings in hand to read, that you would not looke upon them as comming from a great *Master*, for Art is not to be seene, or found therein; but great earnestnesse of a zealous minde, which thirsteth after God; in which thirst it hath received great things; as the illuminate mind shall well see, and without light, no man shall rightly know, and apprehend them, as the *Reader* shall surely finde.

85. And yet it could not be written more clearely, and ready for the understanding; although I conceive that the same is cleare, and plaine enough in such a depth; but yet if there were any thing that should seeme too obscure, and difficult; I might represent it in a more simple and plaine manner if *it were mentioned to me.*

86. There are yet other Bookes besides this, written concerning the wisedome of God, of a very deep sence, and understanding; treating of the great depths of the wonders of God, which at present I have not at hand.

87. But that I give you not a large answer of my judgement upon your Booke concerning the thousand yeares Sabbath, and the foure hundred yeares in *Zyon* (which you suppose to prove with many places of holy Scripture) is, because I doe not fundamentally and certainely know whether those *Texts* may be applyed to such a meaning.

88. For there be many sayings of Scripture which seeme to intimate onely *one Generall Resurrection* of the dead; and they are cleare, especially in the words of Christ in the foure Evangelists, which I hold for the most certaine.

89. In like manner the Cause stands with *Zyon*; that wickednesse shall continue to the end, and though a *Zyon* shall be, yet it will not be *wholly* Universall; *Babel* shall go to ruin, and get another forme; yet they shall not all be Children of God, that are called Children in *Zyon.*

90. Also I have no knowledge of the thousand yeares Sabbath; I know not sufficiently to ground it with Scripture; for we finde one place seeming to crosse another; men may interpret the Scripture as they are disposed, but seeing I have *no command* from God of it; I let it alone and leave every one to answer for his owne opinion: This I tell you syncerely out of good affection, and am however your faithfull Friend in the love of Christ.

91. In your forty second, and forty third Page, where you write of the Mystery of the *Soules departed* [or separated] you bring the opinion of *Theophrastus, and others into question,* and suspition, as if they had not written aright of the Mystery; it were better, that had

had been left out, seeing you have not understood *their* Opinion, as you say; and just so it seemes; you shall finde in my Booke of the *Forty Questions* [about the thirtieth Question] concerning the last Judgement, and also in other Questions, sufficiency and large information; if the same be read and rightly understood.

92. There is no need of *any* further searching, it is *there cleare enough*, what the Mystery is, that comprizeth body and soule; and also what condition the separated soules are in, both with their expectation of the last Judgement; and also in the meane time in respect of their habitation, source, life, and difference: I had thought that it was so deeply and highly grounded, that the minde of man should be satisfied enough therewith; and if you neither have, nor cannot set forth any thing more fundamentall; then it remaines of right in its owne place, the thousand yeares Sabbath, and the foure hundred years in *Zyon* will but finde fault with all, and bring it into suspition; and though many objections might be made, yet they would be of no service or esteeme.

93. Moreover the manifestation of the thousand yeares Sabbath is not of much importance, or concernement to the World, seeing we have *not sufficient* ground of the same, it should of right rest in the Divine Omnipotence; for we have enough in the Sabbath of the new birth; for that soule that obtaines this Sabbath [of Regeneration] will after the death of the earthly body, have Sabbath enough in Paradise; we may very well leave, and commend the other unto the Divine Omnipotence, and waite on God what he will doe with us, when we shall be in him and he in us.

94. For I suppose there should be a better Sabbath in God, then in this World; and if man should dwell upon the earth in Paradise, then must God restore that which in his curse entred into the Mystery, as is to be seen in the forty Questions.

95. But that you suppose that the righteous shall *not* be brought with their workes before the judgement, is *contrary* to the words of Christ, who saith, *That all things shall bee proved through the Fire.*

96. I say *not* (that they shall come) *into* the judgement, for the judgement is in the wicked understand the judgement of Anger, of which the Scripture saith the righteous, or as Christ saith, *He that beleeveth on me commeth not unto judgement*; hee understands hereby, the source or paine of the judgement, his words doe hold forth, that they shall all come together before the judgement, and every one heare his sentence; The ungodly depart hence, and the righteous come hither, *&c.*

97. Also every one shall stand forth with his owne workes in the Mystery, and themselves be judged according to their workes;

now

now you know very well that our workes in this World have beene wrought in good and evill, and shall be proved and separated in the fire of God; how shall they then being unseparated, follow the Saints in the Resurrection to the Sabbath, and *they* hold Sabbath therein? But if they shall follow them, then they must be tryed and separated in the Fre; and then they shall have no more any need to come before the judgement; but if they should keep a Sabbath without their workes, then they are not perfect.

98. If we would speake of *Paradise*, and apprehend the same, then we must have cleare eyes to see into it; for the internall Paradisicall World, and the externall World doe hang one within another; we have onely turned our selves out of the internall into the externall, and so we worke in two Worlds.

99. Death cannot separate our workes, the fire of God must doe it; for they remaine in one Mystery till the judgement of God, every one at the houre of the Resurrection shall come forth in his owne Mystery, and he shall see his workes before him, and feele them in him.

100. It is not understood that they shall answer for their selves with words, for the Kingdome of God consists, and proceeds in Power; and albeit the ungodly shall cry out, Woe upon his abominations, and Seducers; yet every mans worke shall bee *Summoned in POWER*, which shall either rejoyce, or torment him.

101. Now the old body of this World, is the Mystery of this World, and the new body is the Mystery of the Divine light World, and the soule is the Mystery of God the Father, and the Earth with the Elements hath also both Mysteries, which shal be moved through the Principle of the Father.

102. And then the doores of the Mysteries shall be set open, and each shall give and set forth its *Figures* which it hath swallowed up, for the Principle of the soule must stand before the judgement with both the Mysteries.

103. Happy are they which shall have the body of Christ in the Mystery of the wrath [or fire of Gods anger] they shall have the soules fire, or the Principle of the Father surrounded with the light World, and illustrate with the Majesty, they shall feele no paine, or hurt; and shall passe unsensibly through the fire; and there the outward, or third Principle shall be proved; and all earthlinesse or falshood, shall remaine in the fire; but the workes shall be renovated in the fire, and freed from their earthly source, and soyle; and then the *earthly Mystery* remaineth in the fire, and is a *food* of the fire; whence the light ariseth, and the *Righteous looseth nothing*.

104. For

104. For the works of love which were brought forth in the new body, doe passe with the spirit of the soule through the fire, and remayne in the Divine Image in the source of the light; and they of the third Principle, that is, of this World, doe remaine in the fire-source of the Soule.

105. But that which hath been wrought and acted in an wholly evill and malicious manner in the third Principle; and yet in this World hath not been renewed by earnest Repentance, and Reconcilment toward his Brother; that falleth unto the *centre of Nature*; that is, the root of the darke World.

106. But the workes of the ungodly shall not be able to remayne in the fire; for the fire swalloweth them downe in it selfe to the darke Centre *Viz.* the Originall of nature wherein the *Devills dwell*; and thither also goeth there soules fire being the Fathers principle; for this fire of the soule shall have no matter to make it burn aright; but it shall be as a quenched darke painfull sourse-fire; onely as an anguish that would faine produce fire; this is called *Gods wrath* (and not a principle) a death or a dying source.

107. For the principle of the father, wherein the right, and true soule consists, is a flaming fire which giveth light; and in the light is the pretious Image of God; for that light doth qualify, and sweeten the burning light with the essentialty of *Love*; so that it is a pleasing delight, and a cause of *nature*, and of life.

108. Therefore I tell you, that you should not thinke it strange or misunderstand it; when I or any other (let it be *Theophrastus* or who it will) write, that man, shall stand before the Judgment *with his body which he had here:* I perceive very well, that you have not as yet understood my Writings in the Book of *the Threefold life*, and also in the Booke of *the Incarnation of Jesus Christ* (which treateth of Christs suffering, dying, and rising againe; and how we must enter into his death, and arise out of his death) you shall finde it cleare enough explained, and enlarged; but seeing you have them not yet at hand, be pleased to have patience, you may very likely get them to read; and then you will be *freed* from your perplexity; and deepe searching in this manner.

109. For they lay their ground much deeper then your apprehension is in this; doe but read them right, you shall verily find what the Mystery is, what the magicall *Byss*e, and *Abyss*e is, also what the Being of all Beings is; there needs no consulting with one, or another; he that understands the great Mystery whence all Beings have proceeded, and doe still proceed; he doth not encumber himselfe with such large circumferences.

110. You have undertaken a very hard labour which doth nothing but perplex, eat up, and consume your life? it is wholly needlesse,

Jesse, he that findeth, and knoweth the great Mystery, he findeth all things therein; there need no literall demonstration; God, Christ, and the eternity with all wonders do lye therein; the *Holy Ghost is the Key to it*; are you in the new birth as you say, then there is no need of such hard seeking, with such hard labour; seek onely Christ in the Manger, in the dark Stable, when you finde him, then you shall indeed find where he sitteth at the righ, hand of God.

111. Searching onely doth nothing; the *Philosophers Stone* is a very dark disesteemed Stone, of a *Gray* colour, but therein lyeth the highest Tincture; would you search out the *Mysterium Magnum*, then take before you onely the Earth with its Mettals, and so you may well finde what the Magicall or Cabalisticall ground is.

112. The deep and Mysticall numbers, which otherwise no man is able to fathom or finde out, lye all in the Mystery; but hee that findes it, searcheth not after the numbers, he taketh Gold for Earth; and doth as one that hath a costly Treasure lying in an obscure place; the Manger and swadling cloaths of Christ are more acceptable to him then the whole World with its Figures [or externall pompe, and glory] he hides the *Numbers themselves*, for the outward Kingdome must accomplish its wonders.

113. Wherefore should the earthly Mystery, be unvailed *before the time*; enquire of the * *Magists*, who have understood the heavenly and earthly *Magia*; wherefore they have kept the *Tincture* secret, and not revealed it; there is no other cause at all, but that the World is *not* worthy of it; so likewise it is *not* worthy of the *Numbers* of the Mystery. * Magi.

114. Therefore God hath hidden them from us, that the earthly Mystery might accomplish and fulfill all its wonders on us; and that all the Viols of Gods anger be poured forth on us; how can a man undertake to reveale such secret things *without* the *consent* of the Mystery; indeed he tampereth about the outside of the Mystery, but if he comes in he must have the will of the Mystery. Note.

115. The outward instigation to manifest and reveale the Mystery, proceedeth from the *Starres*; for they would faine be freed from vanity, and they drive mightily in the *Magicall Children* to manifestation; therefore we must prove and examine the instigation, whether it proceed from Gods light, from Gods spirit, or from the Dominion or Government of the Stars.

116. For Gods spirit speaketh plainely of his Mystery, he onely declareth the *Turba*, and letteth the *Numbers* alone; he hath once signed, and sealed the Mystery, with the might of the first Principle in the *Seven formes of Nature* to the wonders of God; and againe he hath signed it in the Love in the humanity of Christ, with the *Seven golden Candlesticks* and lights; and therewith hee continues

untill the judgement; each number manifests it selfe *in its owne Age*; no creature hath power to manifest the same, for he that hath it, *dares not*; else he transgresseth the Magicall order, and becomes a loathing to the Mystery.

Note. 117. And therefore the Prophets, and also Christ himselfe have spoken all in Parables, after a Magicall manner; and even to this day *none* who is capable of the Mystery *dare* speake otherwise, unlesse there be a *peculiar purpose* of God, that the *Number* shall bee plainely revealed; as *Daniel* who did clearely denote the *time* of Christ with its *owne Number*; he had *command* so to doe; this I tell you syncerely and in all faithfulnesse, also in right Christian love towards you, not out of contempt, but from my knowledge and gifts, seeing you desired it of me; I have given you a short hint, what you are to doe herein, and entreat you to looke upon it in a Brotherly way.

118. But yet what I am able to serve you in, with my few gifts, if you shall further desire, it shall be done with a good will; provided, I shall perceive you are in good earnest, and that it shall serve to the honour of God, and the welfare of mankinde; and so I commend you into the Love of *Jesus Christ*.

Dated, Gerlitz, 14th. of
August, ANNO
DOM: 1620.

Confidor the 21: Vers

of the 7 Epistle

Another

ANOTHER LETTER TO PAUL KEYM:

Concerning the way to true Knowledge, and the Regeneration in CHRIST:

Likewise concerning the thousand yeares Sabbath; and how the *Mysteries in the Revelation* are to be understood.

Our Salvation in Christ Jesus.

1. WORTHY, and much respected Sir, and in Christ beloved Brother; I have received your last Letter, and therein I have once more understood, and well observed your zealous inflamed minde, in your intended labour, and hard Study; and then your anxious earnest desire after the light of the true knowledge thereof; and thirdly, the great thirst after the fountaine and well-spring of Christ, wherein the minde is refreshed, quickned, comforted, satisfied, and appeased; and considering that I am a Servant to my Brethren, and no lesse then a Debtor in the Love of Christ to them; therefore I shall in the same Love, shew and impart to you what I know, and what is given to me; seeing your desire also requireth it.

2. Christ said, I am the vine, ye are the branches; he that abideth in me, and I in him, shall bring forth much fruit; for without me you can doe nothing; also he that abideth in me and [hath] my wordes [abiding] in him, hee bringeth forth much fruit; herein lyeth the whole ground, and it is the onely root or spring to the Fountaine whence the *Divine understanding* floweth; there is *no other* ground to the true and reall knowledge in the wisedome of God, *no other* seeking, studying, or searching doth availe, any thing.

3. For every spirit searcheth onely its owne depth; [or reacheth no further then its owne naturall capacity or instinct] and apprehendeth that wherein it doth enkindle its selfe; and though it doth search in its owne enkindling, yet it findeth no more but a type or representationof things like a shadow, or dreame; it is not able to behold the Being it selfe; for if it would see the Being, then it must be in the Being, and the Being in it; that so it may be capable of the Being, and see really in the Being it selfe.

4. Now then, seeing that we are dead in *Adam* to the Divine essence and are become blind and estranged; we have no power in us *as from our selves*, we know nothing of God in our *Reason*, but onely the hystory, that there is a God, we doe neither feele his power, nor see his light, unlesse we returne, and become like unto Children, which know nothing but are guided, and ruled; and as a Child lookes upon its mother, and longeth after her; and shee also cherisheth, and bringeth it up; so must the externall reason be blinded, beaten downe, and quite quasht.

5. And the desire must resigne, and cast it selfe into the grace, and Love of God, and not reguard the oppositon, and contradiction of the outward reason, which saith, it is nothing so; God is afar of; you must search, meditate, and represent him onely to your selfe by your apprehension; you must seeke after his will, how he hath *revealed himselfe*; *so he will be knowne, and no otherwise; thus the externall, hystorical, Astrall reason doth judge; and it ruleth also the whole World except a very small number of Gods Children.

* *How he hath revealed himselfe in his Word.*

6. Christ said, *you must abide in me; for without me you can doe nothing*; you can neither know nor search out any thing really, and fundamentally of God? *for he that cometh to me; him I will in no wise cast out; in me you shall bring forth much fruit; now every branch groweth* on its owne tree; and hath the sap, power, influence, vertue, and property of the tree; and beareth fruit according to the quality, kinde, and property of the tree.

7. Thus likewise he who desireth to be taught of God, and to have Divine knowledg, must stand in the tree whereinto God hath engrafted us through, the *Regeneration*; he must have the sap and vertue of the

the tree, else he bringeth forth strange, unsavory, wild fruit, which hath not the tast and relish of the good tree; we must become like unto a Child which understands nothing; but onely knoweth its mother, and longeth after her.

8. We must drink of the new milk of Christs Incarnation; that so we may be made partakers of his flesh, and spirit; his vertue, and sap must be our vertue, and sap; we must become Gods Children in *Divine Eating and Drinking*.

9. *Nicodemus* said; *How can it be that a man should be borne againe in his old age?* Yes good *Nicodemus*; and good externall earthly Reason, how could it be that *Adam* who was a perfect Image of God, did perish in his perfection, and became earthly; did it not come to passe by *Imagination*, because he induced his desire, longing, and lust, into the outward Astrall, Elementall, and earthly Kingdome [and did set his minde upon the Dominion of this World] whereupon he in his desire, lust, and imagination, was forthwith impregnated, and became earthly; and thereby he fell into the sleep of the externall *Magia*; and thus it is also with the *New birth*.

10. Through *Imagination, and an earnest serious desire*, we become againe impregnated of the Deity, and receive the New body in the Old; the New doth not mix it selfe with the Old; like as Gold in the grosse and rough stone is quite another thing, and hath *another Tincture and spirit*, then the rough matter in the stone; thus also is the New man in the Old, the rough stone knoweth nothing of the Gold; and so likewise the earthly *Adam* knoweth nothing of the Divine heavenly *Adam*; and therefore there is strife in Man, and Man is contrary to himselfe.

11. The earthly *Adam* will see, feele, and taste, but he receiveth onely a ray, type, and twinckling reflex from the internall Man; where he indeed at some times tasteth somewhat of the Divine Man, but not essentially; but as the light of the Sunne doth disperse, or swallow up the sad darknesse; so that it appeareth as if there were no darknesse more at all; and yet the darknesse is really hidden in the light, which againe is manifest when the light of the Sun withdraweth.

12. Thus oftentimes the New man doth in the Divine Power, swallow up the Old, that the Old man supposeth that he hath apprehended the Deity, whereas he is not capable of that essence, but the spirit of God from the New man doth passe through the Old; but when the same entreth againe into its Mystery, then the Old man knoweth not what hapned unto it; but it seeketh wayes to come to God, and searcheth after the purpose and will of God; and yet findeth nothing but invention, fiction, and opinion, and it is very zealous in its opinions, and knoweth not what it doth, it findeth

erly not the root; for it is not capable or worthy of it; and this sheweth that it must dye and perish.

13. But the New man, which in an earnest serious will and purpose, ariseth through Imagination [or the effectuall operation of true Faith] abideth stedfast in the rest of Christ, even in the Tree (which God the Father by his motion, when he moved himselfe the second time according to his heart, did ingraft into the humane soule) and it springeth forth in the life of God, and doth grow and flourish in the power, vertue, and sap of the Divine Essentiality, in Gods Love; this receiveth Divine knowledge and skill, not according to the measure of the externall will, what the externall man will know and search out, but according to the measure of the internall Heaven; the internall Heaven doth enkindle [and enlighten] the externall, so that the understanding or intellectuall faculty of the soule doth comprehend, and understand the externall.

14. For God who is a spirit, and also a Being, hath manifested himselfe by the externall World in a similitude, that the spirit might see it selfe in the Being essentially, and not so onely, but that the Creature likewise might contemplate and behold the being of God in the Figure, and know it.

15. For no Creature is able to see the Being of God without it selfe; the spirit seeth God in the Essence and Lustre of the Majesty; and the same likewise in its selfe, and its owne fellow-creatures like it selfe; for God is himselfe the spirit of all Beings (understand of heavenly Beings) so that when we see the Divine Creature, then we see an Image or likenesse proceeded from Gods Being; and when we see the will and working of that Creature, then we see the will and working of God.

16. Thus also is the New man borne of God; what it willeth and doth, that is Gods will and worke, its knowing is Gods knowing, for we know nothing of God without Gods spirit.

17. The externall cannot see the internall, but if the internall draweth the externall by a glimps [or influence of light in its owne Idea or speculation] into it selfe; then the externall apprehendeth the mirrour or resemblance of the internall for an instruction and direction, to shew that the externall World taketh its rise and originall from the internall, and that *Our workes shall follow us in the Mystery*; and that by the separation of Gods judgement; by the fire of the Principle, they shall be set into the eternall World.

18. To which end God hath created Angels, and Men, namely, for his deeds of Wonders, that the wisedome of the *Divine Power* might appeare, and that God might behold himselfe in the resemblances and Ideas of the Creatures, and have joy in himselfe with the Beings created out of his owne wisedome.

19. Loving

19. Loving Brother, take it not ill, that I speak roundly to you; you complaine that you are not alwayes able to reach, comprehend, and keep the Divine Mysteries; and moreover you say that many times you get a glimps of them; and that my Writings are *hard* and difficult to be understood of you; I wil therfore shew unto you, according to the power and ability that I have received from God, how the being of your hidden Mystery standeth, which at present you are not able to understand.

20. Your meaning, and will is to keep [the light of the Mystery] in a continued stedfast comprehension; this is the will of the *externall World* in you, it would faine be capable of the Deity, and be freed from vanity; but the spirit of the externall World, must stand in continuall travell, and earnest *Seeking*; for by its seeking it findeth the wonders of its owne *Magia*, namely, the Type and resemblance of the internall World.

21. For God doth not alwayes move himselfe, but the *longing*, and earnest travelling of the Creature *moveth the Mystery*, that the Image, or Idea of the Divine wisedome may be sought and found; therefore Christ commandeth us to *Seeke, and knock*; and withall, promiseth to give us the Pearle or Jewell *in the seeking*.

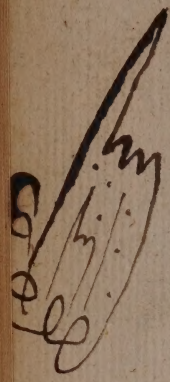
22. The externall World likewise is of God, and from God, and Man is to that end created into the externall World, that he might bring the externall Figures into the internall; that he might bring the end into the beginning.

23. The more man longeth after God, and the more he panteth, and runneth after him, the more he commeth out of the end into the beginning; not onely to Gods wonder, but to his owne edification, for the twig of the Tree continually thirsteth after the sap and vertue of the Tree, it travelleth in desire after the Tree, and draweth its sap and influence into it, and so thereby it groweth up to be a great branch; thus the anxious hunger, and earnest longing in the *Humane Mystery* draweth the Kingdome of God into it selfe; of which Christ sayd, *The Kingdome of Heaven suffereth violence, and the violent take it by force to themselves.*

24. A Being or Essence that is not attractive, cannot grow up, or get a body to it selfe, but it starveth and pineth away; as we see the fire of the Candle draweth, or attracteth the fat into it selfe, and devoureth it and yet it affordeth from its devouring, a shining light; thus it is with Man, he is shut up, and enclosed (with his first Divine Essence) in the darknesse of death; but God hath againe opened the same to the soule in Christ.

25. Now the poore captivated soule is this very hungry *Magicall* fire, which doth againe attract to it selfe out of the *Incarnation* of Christ the Divine disclosed Essence; and so it feedeth on Gods Being,

ing, and taketh it into it selfe, and from this [spirituall and essentiall] eating, consuming, or digesting, it giveth forth a body of light, which is both like unto, and capable of the Deity; thus the poore soule becomes cloathed with a body of light, as the fire in the Candle, and in this body of light it findeth rest; but in the darknesse of this World [in its earthly carkasse and cloathing of clay, wherein the Curse of God, and all evill inclinations and false desires do stick] it hath anguish, and trouble.



26 But now seeing it is so, that it hath with *Adam* put upon it selfe the earthly Image, it must therefore beare the same; as the fire of the Candle must take its burning light from the darke lampe of fat; if it had with *Adam* abode in Gods being, and had not put on the earthly Image, it needed not to have borne the same, but now it is bound to beare it.

27. For Saint *Paul* saith, *To whom you give your selves as Servants in obedience, his servants you are; be it to sinne, unto death, or to the obedience of God, unto righteousnesse:* Now seeing the soule hath put on the earthly Image, which worketh nothing but fruit to death, and hath yeelded and devoted it selfe a servant to Sin, it is therefore now become the *sinfull servant* of death.

28. Wherefore is it fallen in love with a strange Master that domineereth over it? Had it but remained a childe, and had not lusted after the Tree of knowledge of good and evill; it needed not then to have beene in subjection to both Governments, but being it would be as God in love, and anger, according to both the Principles of Eternity, thereupon it must now beare the Image, and undergoe the force and sway of both, and so endure the fire-burning [the curse and anger of God enkindled in the divided properties of Nature] till the day of Separation.

29. Therefore its called a bearing of the Crosse, for when the Magicall fire ariseth, it maketh a Crosse-like-birth; and the one forme of nature doth presse, and quite pierce through the other; that is, the one is contrary to the other, as sweet against soure, sharp against bitter, and the fire against them all.

30. And if the soule had let the body of light be onely Lord and Master, and had not imagined on the externall Kingdome of this World (that is, on the spirit of the great World in the Starres, and Elements) nor lusted after the earthly fruit; then the wrath [or the working power of darknesse in the Curse of God, which is the departure of his love from a * Being] had been as it were swallowed up in it; [and would not have beene manifest or apparent] there would not have been any sense, perceivance, or feeling of the same; but seeing it is departed from the meeknesse of the light and gone out of the love of God; *therefore* it feeleth now the wrath, or burning anger of the eternall Nature. 31. And

* Or, *Thing.*

31. And therefore it must worke, labour, and endeavour to obtaine the light againe; whence it is that the life of man standeth in such anguish, in painefull seeking, in continuall abstinence, and repentance; it earnestly desireth the Divine Rest, and yet is held back by the wrath of Nature.

32. The more the life desireth to fly from the wrath [or fiercenesse of Nature] the *more strong* and vehement the strife groweth in the life, besides that which the Devill by his poysonfull Incantations, Magicall imaginations, representations, and insinuations, doth stirre up, and bring into his *Nest* [being the Centre of the soule] he continually representeth before the soule, the Magicall Image of the poysonfull Serpent, that the soule might still imagine upon it, and kindle or inflame it selfe in the poyson of the same, which daily commeth to passe; and thus the fire of the soule becommeth an evill poysonfull burning brimstony-fire.

33. Yet if the soule departeth from the Serpent-like Image of the Devill and rejecteth the evill earthly Tree [whereon the Serpent hath cunningly twin'd himselfe] which *Tree* is Pride, Covetousnesse, Envy, Anger, and Falshood; and longeth not after it, but maketh it selfe as it were dead in this Figure, as if it knew nothing of it; and casteth away the very concupiscence and imagination it selfe; and desireth onely the love of God submitting it selfe wholly to Gods will and working, that he may be onely its willing, working, and doing; then the Divine light beginneth to shine in it, and it obtaineth an eye of the right seeing, so that it is able to behold its owne naturall forme and feature, whereby it steppeth into plaine, downright, and meek humility.

34. It willeth nothing, it also desireth nothing, but resigneth, and casteth it selfe into the bosome of its Mother; like a Childe that desireth nothing but its Mother, inclining it selfe to her, and longing onely after her; it doth not much esteeme any Art, subtill Reason, or much knowledge; and though it knoweth much, yet it is not puft up, or elevated in its owne conceit by its knowledge, but leaveth, and resigneth the knowing, willing, and working, wholly to its Mothers spirit, that it might be both the will and worke in it.

35. I speak according to my knowledg, that the Devill in the power of Gods anger doth continually shoot against, and oppose this pretious sprout of the soule [or noble twig of Divine light, and love, springing forth from the *Tree of life, Christ, within us*, and doth cast vaine insinuations, false desires, and earthly imaginations] after the root of nature, that is, after the formes of the fire-life in the first principle [to enkindle them in their owne naturall working properties, which are selfe-pride, covetousnesse, envy, anger, falshood,

hypocrisie, lust, &c.] and would continually by all meanes quite destroy the pretious sprout [or noble twig of grace] He continually shooteth his evill poysonfull rayes into the soules Magicall fire with evill lusts, concupiscence, and thoughts ; and maintaineth strange matter or fuell to the soules fire to burne or feed upon, so that it might by no meanes attain to a shining light ; he quencheth, suppresseth, and hindreth it, that his Kingdome might not be knowne.

36. But on the other side, the *noble twig* defendeth it selfe, and will *none* of the fierce darke, and wrathfull source ; it ariseth, and springeth forth like a plant out of the wild earth, yet the Devill striveth continually against it.

37. Therefore my dearly beloved freind there is such strife, and contention in man ; and hence he seeth the Divine light as in a mirror, and sometimes he getteth a perfect glimps thereof ; for as long as the twig of the soule can defend it selfe against the poyson of the Devill ; so long it hath the shining light.

38. For when the Magicall fire of the soule receiveth the Divine essence (that is the divine body, Christs flesh) then the holy spirit doth *apparently* arise, and glance forth in the soul as a triumph, as he goeth forth from God the Father through the word or mouth of the sonne (that is, from the Heart of the sacred Ternary) out of the Divine essentiality ; and thus he goeth or proceedeth forth out of the being or essence of the noble lilly-twig, which springeth forth and groweth out of the fire of the soul ; which (lilly-twig) is the true *Image* of God, for it is the new-born or regenerated spirit of the soul, the spirit of Gods will ; the Triumphing Chariot of the holy spirit, in which he rideth into the sacred Ternary into the Angelicall World.

39. And with this twig, or Image [of God renewed in us] as is before mentioned ; we are in Christ without this World, in the Angelicall World, of which the old Adam hath no understanding, or perceivance ; also it knoweth it not, as the rough stone knoweth not the Gold, which yet groweth in it.

The Gate of the true knowledge of the Threefold life.

40. Man is the true Similitude or Image of God ; as the pretious man *Moses* testifyeth ; not onely an Earthly Image (for the sake whereof God would not have become man, and put forth, unite, and espouse his heart and spirit [in deepest love] after the fall unto it) but he is Originally out of the Being of all Beings, out of all the three Worlds *viz.* out of the innermost Nature-world, which is also the most outward ; and is called the darke World, whence the principle of the fiery Nature taketh its rise ; as is declared *at large* in my Booke *of the threefold life*.

41. And

41. And secondly he is out of the light, or Angelicall World, out of the true Being of God; and then thirdly, he is out of this externall World of the Sunne, Stars, and Elements; an entire Image of God, out of the Being of all Beings.

42. His first Image stood in Paradise, in the Angelicall World; but he lusted after the externall World (that is after the Astrall and Elementall World) which hath swallowed up, and covered the precious Image of the internall Heaven, and ruleth now in the similitude as in its owne propriety.

43. Therefore 'tis sayd, *You must be borne againe, or else you cannot see the Kingdome of God:* And therefore it is that the word or heart of God entred into the humane Essence; that wee with our soule might be able in the power of the word, or heart of God, to beget, and bring forth againe out of our soule, a new Twig or Image, like unto the first.

44. Therefore the old Carcasse must rot, putrifie, and perish; for it is unfit for the Kingdome of God, it carryeth nothing but its owne Mystery into its first beginning; that is, its wonders and workes, understand, in the Essence of the first Principle, which is immortall, and incorruptible; being the Magicall fire of the soule.

45. And not this alone, but he must bring and unite the End with the Beginning; for the externall World is generated out of the internall, and created into a comprehensible Being; the wonders whereof belong unto the Beginning, and they were knowne from Eternity in the wisedome of God; that is, in the Divine *Magia*; not in the Being or essentiality, but in the mirrour of the Virgin-like wisedome of God, whence the *Eternall nature* doth alwayes arise [or take its Originall] from Eternity.

46. And to this end, the poore soule standeth in the prison of the Astrall and Elementall Kingdome, that it might be a *Labourer*, and reunite the wonders of the externall Nature with the light World, and bring them into the beginning; and though it must now be bruised and pressed, and endure much, yet it is the *Servant* in Gods Vineyard, which prepareth the precious Wine that is drunk in the Kingdome of God, it is the *onely* cause of the *understanding*, that the desire worketh in the Mystery, and manifesteth and bringeth forth to light the hidden wonders of God, as we see plainely how man doth search out, and *reveale the wonders of Nature.

*Or, *Bring forth.*

47. Therefore we must not be amazed, and strangely perplexed, when as many times the noble Image is hid, that we cannot receive any refreshment or comfort; but we must know, that then the poor soule is put into the Vineyard, that it should worke and bring the fruit [to be set] upon Gods Table.

48. It hath then a Twig or Branch of the wilde Vine given unto

it, it must trim, and dresse that; and plant it into the Divine, and Heavenly Mystery, it must unite it with the Kingdome of God; this is to be understood thus.

49. As a plant, or grift that is set, doth worke so long till it putteth forth its branches, and then its fruit; so must the twig [grift, or scion] of the soule, which standeth overshadowed in a darke valley, continually labour that it might come to bring forth fruit, which is, the noble and precious knowledge of God, when the same is growne in it, that the Soule *knoweth God*, then it yeeldeth its faire fruits, which are *good* * *Doctrines, Workes, and Vertues*; it leadeth to the Kingdome of God, it helpeth to plant, and build, the Kingdome of God; and then it is a right labourer in the Vineyard of Christ.

* *Instructions, or admonitions.*

50. And thus that of which I teach, write, and speake, is nothing else, but the same which hath beene wrought in me; otherwise I could know nothing of it, I have not scrap't it together out of histories, and so made opinions; as the Babilonicall School doth, where men Eagerly contend about words and opinions; I have by Gods grace obteined eyes of my owne, and am able in my selfe to worke in Christs vineyard.

51. I speake plainly, and freely, that whatsoever is patcht together from Conjecture, and opinion (wherein man himselfe hath no Divine knowledge whereupon he makes conclusions) that [I say] is Babel, an whoredome; for conceit, or thinking must not doe it; yea not any opinion, or conjecturall apprehension, but the knowledge of God in the holy Ghost.

52. The Children of God *have spoken, as they were driven by the holy Spirit*; they have planted many and divers Trees, but they all stand upon one root, which is the internall Heaven, none can finde the same unlesse he likewise stand upon the same roote, and therefore the externall Heaven cannot finde them out or explain them by art.

53. The *words* of the holy Children of God remain as an hidden Mystery unto the Earthly man; and though he thinkes that he understands them; yet he hath no more then a darkesome [hystoricall] glimps of them; as we see now adayes how men doe wrangle and contend about Christs doctrine, and worship, and fight about Gods will; how he must be served, whereas he is not served or worshipped with any opinion, but *in the spirit* of Christ, *and in truth* men serve God.

54. It depends not on what ceremonies, and manners we doe use, every one laboureth in his worke, and gifts, from his owne *Constellation, and property*, but all are driven, and lead from one, and the *same spirit*, otherwise God should be *finite*, and measurable, if the gifts were

we are onely one; but he is a meere *Wonder*, whosoever apprehends him, he walketh in his Wonders.

55. This I doe impart unto you in all syncerity, out of a true Christian zeale, from my Fountaine, Gifts, and knowledge; and I doe exhort you to *understand it in a right sense as it is meant; I doe not extoll, or set up my selfe, but I speake brotherly to your minde, to stirre you up and to comfort you; that you should not thinke the yoak of Christ to be heavy, when oftentimes the externall man doth cloud the internall, that the poore Soule mourneth for its Image, which yet is purified, and truly begotten, and brought forth under *Tribulation* [and the Crosse of Christ] it is even so with me, and other Christians besides, thinke not *strange* at it. * Or, *Take.*

56. It is very good when the poore soule is in Combate, much better then when it is imprisoned, and yet playeth the Hypocrite, and maketh devout shewes; it is written, *That all things shall serve for the best to them that love God.*

57. Now when the combate of the soule doth arise, and proceed, that it would faine see God, and yet cannot at all times attaine the same; then know, that it fighteth for the *Noble Trophee*, of which the externall man knoweth nothing; yea the spirit of God fighteth in the naturall soule, for that which is supernaturall, that so he may lead the Creature into God; hee would alwayes faine Crowne the soule with the precious Image, if the blinde Reason would but give him roome, and suffer the understanding to Cooperate.

58. We must labour and strive against the externall Reason, and also against flesh and blood, and wholly oppose the assaults and objections of the Devill, alwayes breaking them and casting them away, and resist the *evill thoughts, motions, and influences*, and effectually [with our whole soule] with prayer, supplication, or internall resignation, presse into Gods mercy.

59. Thus the precious graine of Mustard-seed is sowne, which if it be well preserved, becommeth great like a Tree, upon which Tree the fruits of Paradise doe afterwards grow, on which the soule feedeth, when it will *Prophesie, and speake of the Kingdome of God*; when as it beholdeth the *Divine Magia*, even then it *speaketh of the Wonders of God.*

60. For the Being of God is undivided, it needeth not any room or place, but it ariseth [moveth, and flyeth] in the *spirit of understanding*, as the splendor of the Sunne in the ayre; it shooteth, or glanceth into the Image, like lightning, whereby the *whole body is oftentimes enkindled, and enlightned.*

61. Moreover know that we in this life are labourers and not idle persons, for the birth of life is a continuall strife and labour; the more we labour in Gods Vineyard, the more fruit we shall obtaine

and

and eternally enjoy; and it maketh for our owne edification, for our labour remaineth in our owne Mystery to Gods deeds of Wonder, and to our owne eternall *Crowne and Glory* before God; as in my other Writings is set forth at large.

62. Concerning the *Sabbath in this World*, of which you have written, and still continue in the same opinion, the knowledge and understanding thereof is *not* given to me; also I doe not know how there can be any perfect Being in the Torment-house of the Starres and Elements; I cannot finde such an understanding thereof in the Mystery, being the first man was not able to stand, when the heavenly Governour did rule in him, but was overcome by the Kingdome of the Starres and Elements; Might it not therefore be *still* dangerous?

63. When we consider th' possibility and the impossibility thereof in the Mystery, it doth then appeare, as if there would be no Sabbath in the sad and sorrowfull Mirror of the Divine Being, for the Devill is a Prince of this World, and though he should be bound for a thousand yeares in the darke World, yet the fierce wrathfull Starres, and also heat and cold, have their rule and predominance in this World, and this World is nothing else but a *Valley of Misery*.

64. Now if the Dominion of the Starres should not reach us, or have any influence upon us, then we should not be in this World, but in Paradise, where no wicked man could oppose us, or see us, for in Paradise we are swallowed, or shut up in God.

65. As little as we with our earthly eyes see the Angels, so little likewise shall a wicked man of this World see a new [regenerate] man in Christ; when we attaine the new man in Christ, then we are (as to that new man) *already* in the Sabbath, and doe onely waite for the *Redemption of the wicked earthly life*.

66. For we are with Christ in God, we are together with him planted into his death; we are buryed in him, and arise with the new man out of the grave with him, and live eternally in our owne Being or Essence, understand, in his corporiety; we are with and in Christ, in God, and God in us; Where should wee then keepe Sabbath? Not in this World, but in the Angelicall World, in the light World.

67. And if the wicked should be tormented for a thousand years in this World, then the place [of this World,] must be *translated*, or withdrawne into the darke World; for in this Solar World there is not yet any *Hellish Torment*; but if the Sunne were taken away, then it would be so indeed; and then the wicked would be yet far separated from the judgement; and there would be a Gulfe of a Principle interposed and fixt.

68. Moreover

68. Moreover God is not a God of evill, that desireth revenge, or Torment; that he should out of his vengeance, Torment and plague the Wicked a thousand yeares before the Judgment; the wicked Tormenteth himselfe in his owne Lifes-birth; the one forme of life is enemy to the other: And that shall be indeed his hellish Torment; and God hath no blame in it.

69. He hath never desired the fall of man; but the wrathfull Nature gott the upper hand and the spirit of mans will (which is free, as God himselfe) did freely and willingly yeeld it selfe up into the Combate, supposing to domineere, and rule.

70. It was out of pride that the Devill fell, and man also; if they had stayed in humility, God would have continued in them; but they themselves departed both away from God; but God did so exceedingly love mans Image, that he himselfe out of love did *re-enter* into the Image of man; why should he then desire his Torment?

71. In God there is no Evill desire, but *his wrath*, which is the dark World is a desire of evill, and destruction which hath brought the Devill, and also man to fall; the *dark World* caused the Devill to fall; and the *externall wrathfull Nature* caused Man to fall; and yet both these are tyed and bound one to another; which we should well see, and feel, if the sun were taken out of this World.

72. Therefore I yet say; that the righteous keepeth Sabbath in Abrahams bosome, in Christs rest; for Christ hath destroyed the wrathfull death for us, that held us Captive; he hath opened life; that we in a new man are able to spring forth, blossome, and rest in him.

73. But the old man of the Stars, and Elements must abide in his owne Region, in his house of Torment and misery, *till* he be committed to the Earth; and then all passeth into its owne Mystery again; and the soule abideth in its principle *till the Judgement* of God; where God shall again move and enkindle the Mystery; and then every thing Severeth it selfe into its owne property; Each world shall take in its owne harvest, be it good, or bad; it shall part it selfe as light, and darknesse.

74. And therefore I doe entreat you wholly, as a brother, and a Christian, that you would be pleased to have a care that you *apprehend the Sabbath in the Rest of Christ*; and be not so moved by the enkindling of the spirit, [or fervent instigation of your minde,] but search whether you be able to ground the same in the light of Nature; if you be able to ground, and reach it in the light of the Eternall Nature, then indeed you may goe on; but shew it us

plainely

plainely that we may see it, else our minde will be *unsatisfied*, unlesse it findes the ground.

75. It is not to be proved with Scriptures, which might be seemingly alleadged for it, they give as well the contrary, and may well be otherwise applyed, if my minde had not turned it selfe into the *LOVE* and *REST* of Christ, I would then shew it you after the fashion of this present Controversiall World.

76. The *Revelation* is spirituall, and coucheth or sticketh deepe in the Mystery; it requires an high illuminate minde, and understanding, which hath *Power* to enter into the Mystery of God; *it speaketh Magically:* There belongeth likewise a Magicall understanding about it; on this manner I finde not the Magicall apprehension, for that is an *Hystoricall* apprehension.

77. He that will set upon the *Heavenly Magia*, he must know the Heavenly Figures of the forme of the internall Heaven: *Viz.* The Centre or lifes-Circle, whence all Beings doe arise, whence this World is produced; if he hath not the Magicall guide in him, then let him not meddle with the heavenly Figures, or else *Turba Magna* hath power to *Spew* him out of the *Divine Magia*.

78. *John* the Evangelist, or whosoever wrote the *Revelation*, knew the Figures of the Divine *Magia*, and though he saith that he was ravished in the spirit and it was shewen him; yet they are Figures which remaine in the Divine *Magia*, and though they be revealed, yet thereto belongeth such a *Magist*, who understands *Thesaurinella* [the little Treasury of Wisedome or Cabinet of the Divine *Magia*.]

79. He must understand all the Three principles with their Figures; and then he hath power to open and reveal them, else his labour [writings or expositions] fall unto the *Turba*; I speake syncerly; if you please, read my Booke of the *Three fold life* aright, and there you shall finde the *root* of the Magia; although there be *other* much deeper extant, yet I would you might but understand that, for it hath sufficient ground, else you will not be able to apprehend the other; if it please you then to search further you may *very well* obtein them, onely there must be Earnestnesse withall, otherwise they will remaine dumbe [or seeme to be onely a bare obscure hystory.]

80. For the ground of it is deeply magicall, as the illuminate minde shall finde indeed, if it will but dive into it; therein the Revelation is very easily to be understood, and in no other manner

shall

shall it at all be understood save from the Mystery of God, he that is able to dive or sinck himselfe into that, *he findes whatsoever he doth but search.*

81. Accordingly I would faine have you to prove your inflammation, that you might know the *Guide* of the internall World, and then also the *Guide* of the externall World, that so the Magicall Schoole of both Worlds might be knowne to you, and then the Noble minde would be freed from Opinion, and Conjecture, for in Conjecture there is *no perfection.*

82. The spirit must be capable of, and acceptable to the Mystery, that Gods spirit may be the guide in its seeing, else it onely seeth in the outward Mystery: *Viz.* in the externall Heaven of the Constellation, which oft times doth vehemently enkindle and drive the minde of man; yet he hath not the Divine Magicall Schoole, which consists barely in a plaine *Childlike minde.*

83. The externall Guide laboureth and speculates onely in the Glasse, but the internall speculates in the Essence, which yet it is not able to doe, unlesse Gods spirit guide it; therefore God makes choyse.

84. Whomsoever the heavenly Schoole taketh, he is made a *Magist*, without his hard running, and albeit he must run hard, yet he is taken by God, and *driven of the holy spirit.*

85. Therefore man must try of *what guide* he is taken, if he finds that he hath the Divine light shining in his seeing, that his Guide doth bring him into the *heavenly Schoole* upon the way of truth to *Love and Righteousnesse*, and that hee is thereby assured and confirmed in his minde with Divine certainety, then he may proceed in his worke.

86. But if it be in Conjecture and Doubt, and yet in a fiery driving, then the Guide is from this World, which ought to be tryed by its will and purpose, whether he seekes *Gods*, or *his owne honour and applause*, whether hee willingly resignes himselfe to the *Crosse*, and onely desire to labour in Christs Vineyard, and to seeke the *Good of his Neighbour*, whether he *Seekes God, or Bread*; and accordingly must his understanding judge, and give it leave, or reject, and tame it as need requires.

87. This I would not as a Brother conceale from you in a Christian exhortation, and I entreat you, that you would accept of it no otherwise, then as meant well unto you, as my due obligation requireth; for upon your desire I am your Debtor in Christ, to your anxious Seeking minde, as one *Member* is *bound* to assist another.

88. Concerning your very Christian offer, I acknowledge and accept of it as done in Love, as one member commeth to helpe the

other in time of need; it shall be requited in *Love*; be pleased to make me acquainted with what your minde doth further desire, and I shall not withhold any thing from you, so farre as God shall enable me; and so I commend you unto the Love of Jesus Christ.

Dated Thursday senight after Martins day, 1620.

Your affectionate Friend, and Servant,

J. B.

The Name of the Lord is a strong Tower, the Righteous runneth thither and is exalted.

THE

THE SIXTH EPISTLE:

BEING

A very deepe and Phylosophick Letter,

WRITTEN

To Doctor GODFREET FREUDEN-HAMMERN; and to Master JOHN HEUSERN.

Concerning the Knowledge of God, and of all things.

ALSO

A Short Declaration of the Falfe and True LIGHT.

The Salvation of our Lord Jesus Christ by his entrance, and Manifestation in the humanity, worke with his Love in Us all.

1. MUCH respected Sirs, and dearely beloved Brethren in Christ; when God doth open to us by his Grace, the *right understanding*, that we are able to know, and understand aright the Image of God (*Viz. Man*) what he is in body, soule, and spirit, then we acknowledge that he is the visible, and also the invisible spirituall World; namely, An *Extract of all the three Principles of the Divine Being.*

2. In whom the hidden God through the expression and impres-

sion of his various *distinct Power*, and eternall Wisedome hath set forth himselfe in a visible Image, through which hee doth Idea, forme, and shape, in the same Being the wonders of the expressed Word; in that the Word of his powers maketh it selfe essentiall.

3. And so in or by man he hath represented, and set forth an Image of his speaking, and out-spoken Essentiall word, in which the *Divine Science* with the various divisions of the *Eternall speaking* is couched.

4. And hence he hath the understanding and knowledge of all things, that he is able to understand the conjunction of Nature, and also its disjunction; for no spirit hath any higher rule, or deeper reach then in its owne Mother whence it taketh its Originall, and in that ground it standeth or abideth in its *Centre*.

5. This we see in the Creatures of the Stars, and Elements, that their understanding and knowledge is no higher then of their Mother in whom they live; each leadeth its life after the nature and condition of its Mother, wherein it is bounded in the distinct division of the expressed Word; and no Creature in the foure Elements whose Originall is not out of the *Eternall Science*, is able to attaine the knowledge of the hidden spirituall World of Power, save onely and alone *Man*, who with his soule and understanding spirit is couched in the eternall Spiration [or generation] of the Divine power, and various distinct division of the eternall Word of God.

6. Therefore the humane Science receiveth in the Centre of its understanding, good and evill, and doth Idea, and shape it selfe both in good and evill, and maketh it selfe *Essentiall* therein; and so with, and by the Science doth induce it selfe into will, desire, and essence.

7. That so the Abyssall will out of the eternall word of various distinct division, doth bring it selfe in the *Creaturall Word* (*Viz.* in the Creaturall *Science* of the Soule) into an *Ens* and Being, in manner and forme as the Spiration of God hath brought it selfe through the various division of the Eternall will, in the visible world, into diverse properties; namely, into good and evill, into love and enmity; that in such a contrary, the Being might be distinct, severall, formall, sensible, and perceivable; that each thing might in such a Contrary, finde and perceive it selfe.

8. For in God, all Beings are but one Being, *Viz.* An eternall *One*, or unity, the Eternall onely *Good*; which Eternall one without severalty were not manifest to it selfe.

9. Therefore the same hath breathed forth it selfe out of its selfe, that a plurality and distinct variety might arise, which variety or severalty hath induced it selfe into a peculiar *WILL* and properties;

perties; the Properties into Desires, and the Desires into Being.

10. Insomuch that all things visible (both Animals, Vegitables, and Minerals) doe arise from the severalty and comprehensive impressure, or formation of the expressed Word, out of the Science of the great Mystery; every thing from the *Experience of the Severalized Word.*

11. Every thing hath its owne separation in it selfe; the Centre of every thing is [a] Spirit from the Originall of the Word; the separation in a thing is a selfe peculiar will of its owne impressure, or forming, where each spirit bringeth it selfe into Being, according to its *Essentiall Desire.*

12. The forme and seature of bodies arise from the Experience of the will, where the Centre of Every thing (being a particle or spark from the expressed word) doth againe expresse or speake it selfe forth, and bringeth it selfe into a various distinct Particularity, in manner and forme of the Divine Speaking; [or operation of the Eternall word in its Generation, and Manifestation.]

13. Now if there were no *Free will* in such Speaking then the Speaking should have a law, and would stand Confined, and compelled and no *desire* or free *Imagination* might arise and then the speaking would be Finite, and inchoative which is not.

14. But it is a Spiration of the Abysse, and a distinct severation of the Eternall Stilnesse [or immobility] an effusion or distribution of it selfe where the particularity doth againe stand in its owne distinct Severation in a peculiar *selfe-will*, and is againe an Expressing of it selfe; whence Nature and the Creaturall life take their Originall and hence in every thing a selfe-will is arisen.

15. That every thing doth bring it selfe from its owne experience into forme, seature, and shape, and likewise into life, and operation as it standeth in its Centre, in the *Vniversall experience*; namely in *the Great Mystery*, in the Mother of all Beings.

16. This we see in the Earth, which in the beginning of its Materialls is risen out of the Severation of the Divine Spiration in a Spirituall manner; where the Severation of the word hath formed it selfe by its owne proper will into an *Ens* and Being, and so by the formation, or impression it hath brought it selfe into the Perceivancy of the Essence.

17. In which Perceivancy or Sensibility the Magneticall Desire is arisen, that the properties of the Severalized distinguishing, or separating will, have brought themselves through the Desire, into bodies, according to, and from the Nature of the three Principles of the Divine Manifestation.

18. From which Originall the Earth hath so many and divers bodies

dies good and evill, as Earths, salts, stones, Metals, *&c.*; and such bodies lye mixt in the Earth; for the three Principles are mutually in one another as one Being.

19. And they stand only in three differences or distinct degrees of Centres (being the divine Manifestation) where each Centre doth make and produce out of it selfe its owne Spiration [expression] Nature and being; and yet all doe arise Originally fron the *Eternall ONE.*

20. The First Centre is the breathing forth or Spiration of the Abysse *Viz.* Gods *Speaking*, the Comprehensive impressure, and the divine perceivance of it selfe, where God doth beare, and begett himselfe in Trinity, and speaks forth himselfe into Powers.

21. The Second Centre, or Spiration is the *Expressed Essence of the Divine Power* and it is called Gods *Wisdome*; through this same the Eternall word breaths forth it selfe into knowledge, namely into an infiniteness of plurality, and brings the plurality of knowledge into Imagination, and the Imagination into desire, and the desire into Nature and Strife till it comes to Fire.

22, Therein the Strife in the painfull Agony doth dye in the Consumption of the fire, from its owne Naturall Right, and property; and yet no dying is to be understood; but so the Power doth bring it selfe into Sensibility, and by the killing of the *Selfe-desire* of the properties through the dying or Mortification of its selfeness it brings it selfe through the Fire into the Light.

23. Where, in the light, another Principle (being the Grand Mystery of the true divine manifestation) is understood; and in the Fire the First Principle being the Eternall Nature, is understood; and they are two in one; as fire and light.

24. The Fire giveth Soul, and the power of the light giveth spirit; and in this Power of the light of the Divine Spiration through the wisedome, through the manifestation of the Fire (understand the Spirits-fire) the Mother of the Eternall spirits (namely of Angels, and the soules of men,) is understood; and so also the spirituall Angelicall World, *Viz.* the hidden internall World of *Power*, which is a Mother of the Heaven, starsand Elements; that is, of the Externall World.

25. The third Centre is the *Verbum Fiat* (*Viz.* the Naturall word of God) from the Power of the first, and second Principles; being a Separatour, or Creatour, and Maker of all Creatures in the Internall, and Externall World, in each World according to its property.

26. This Seperator, or Spirator of the Severation of the Divine Powers hath spoken it selfe forth from it selfe, out of the first and second Principle: *Viz.* out of the fiery and light World, and also

out

out of the *impression*, and enclosure of the Adumbration; that is, out of the darkness; and with the severation of the Spiration hath modellized and formed it selfe, and made it selfe Materiall, moving, and sensible.

27. Hence the third Principle, that is, the visible World with its Being and Life is arisen; and also the whole Creation of the visible World, whose life and Being is come out of *Three* into a Being and Life; Namely, out of the eternall Nature, out of the great Mystery; that is, out of the darkness, fire, and light; to wit, out of Love and Anger.

28. The Fire is called Anger, being a paine and enmity, and the light signifieth, or is called Love, being a sweet yeelding and giving of it selfe; and the darkness is a separating of the knowledge and skill, that so it may be understood what Light and Life is, and also what is evill and painefull.

29. There is a *twofold Fire*, and also a *twofold Light* to be understood; Namely, according to the darke impression a *Cold* fire, and a false light arising through the Imagination of the harsh impression, which light hath its Originall onely in the Imagination, and hath no true Ground.

30. The second Fire is an *Hot* fire, and it hath a fundamentall true light arising from the Originall of the *Divine Will*, which doth also bring it selfe forth in Nature through the fire into the light.

31. In this twofold fire, and twofold light, two Principles, and also a twofold will are understood.

32. For the false light out of the Imagination, ariseth out of the selfe-will of Nature; namely, from the impression of the properties, where the properties doe prove one another, whence selfe-lust ariseth, and an Imagination, wherein nature doth modellize and fansie to it selfe in its owne desire, the Abysse; and desireth to bring it selfe in its owne might without the will of God into a Dominion, and Government of its owne selfe-will and rule.

33. Where this selfe will refuseth to be obedient and submissive to the unsearchable, and Abyssall will of God (which hath its Originall in its selfe without nature, and Creature in the Eternall *One*) also it will not resigne, and wholly give up it selfe unto him, and be *One* will with him, but maketh its selfe to be its owne Seperator, and Maker.

34. It draweth and maketh to its selfe a *Science* in it selfe, and severeth it selfe from Gods will, as we may understand and see in the Devill, and also in the *false fallen Man; whereupon they were cast out of the Divine Separation, so that the Devill must remaine with his owne will in the Separator of the darke impression, wherein the Word doth induce it selfe in nature, and painefulnesse to sensibilty;

*Or, *Wicked.*

sensibility; namely, in the Originall of the fire-source, which notwithstanding cannot *reach* or obtaine the *true* fire, wherein the will of God inducеth it selfe into the sensible life and nature; namely, into a shining light.

35. For the Separator of the naturall selfe-hood hath no *true Ens*, wherein its light may remaine stedfast, for it draweth not with its desire, out of the eternall *One*; (namely, out of the meeknesse of God) but draweth it selfe into Essence, its light ariseth onely in the ownehood of *Selfe*.

36. Therefore there is a difference betweene Gods light, and the false light, for Gods light ariseth [or takes its Originall] in the Eternall One; namely, in the Essence of the Divine Generation, and doth bring it selfe through the Will of God into Nature and Being; it is formed and brought by the Divine Separator into an *Ens*, and shineth in the same Nature in the darknesse, *John* 1.

37. For the formed, or immodellized Science is (in respect of the Impression) a darknesse; but the Divine light illustrates it, so that it becomes a fiery light, wherein the Spiration, or Speaking of God is made manifest in Nature and Creature, and standeth in a sensible or perceivable life; of which Saint *John* speaketh, *Chap.* 1. *The life of man was in him* [*Viz.* in the Word] and CHRIST saith, *John* 8. *That hee is the light of the World, that giveth life to the World.*

38. For without this Divine light proceeding from the Generation of the Divine Try-unity there is no Constant true light, but onely a light of the Imagination of the Naturall Impression of selfe-will.

39. Therefore man (being the Image of God) must open and lift up the Eyes of the understanding (wherein Gods light doth *encline* and *tender* it selfe to him, and desireth to shine in him) and not be as a *Beast*, which standeth not with its Separatour in the internall in the Eternity, but onely in an External Figure of the expressed word.

40. Which hath onely a Temporall life in a finite; and inchoative Separator, in which the Eternall Separator doth represent it selfe as in a Glasse [or mirror of Ideas] and bringeth the Divine Science into formes, and Figures, like a Pattern or Imitation of the *Grand Mystery* of the Spirituall World, where the Eternall Principles doe Cooperate and play in a Type or resemblance; both according to fire, and light.

41. And yet man in respect of his externall comprehensible or finite body, standeth onely in such a flitting figurative shadow, or resemblance, *and with his spirituall body he is the true essentiall Word of the Divine property, in which God speaketh and begetteth his Word, and*

and there the Divine Science doth distribute, import, impresse, form, and beget it selfe to an Image of God.

42. In which Image God is manifest (in a Sensible and Creaturall being) and dwelleth and willeth *there* himselfe, and therefore man must break his owne will, and entirely submit himselfe to Gods will.

43. But if mans selfe-will will not doe it, then he is more void of understanding, and hurtfuller to himselfe then the wilde earth, which yet standeth still to its owne Separator, and lets it forme, and make out of it what it pleaseth. *Note.*

44. For God hath made all things in his Divine pley or operation out of his Spiration, through and in his Separator, and all things doe hold, or stand still unto him; onely the false light causeth the *Separator* of the Creature to bring it selfe into a *selfe will*, that the Creature opposeth the will of God.

45. Which false light in man hath its foundation from the *will of the Devill*, who through the insinuation of his false desire hath made man *Monstrous*, that he also hath assumed a false Imagination, whereby (through his owne desire) he hath made the false introduced desire of the Devill *Essentiall* in him.

46. Whereupon in the humane body (which was formed out of the *Limus* of the Earth in the *Divine Fiat*) a *bestiall Separator* is arisen; which hath revealed or made manifest all the properties of all Beasts, whence such manifold, and divers Lusts, Imaginations, desires, and wills, are in man.

47. Which false Separator hath advanced it selfe to the height, and got the Dominion, and attracted all the Principles unto it selfe, and hath made a Monster, out of Gods Order.

48. Which monstrous Image hath in or with its will, and desire, wholy turned it selfe away from the will of God; from the *Divine light*; whereby the *Divine Ens* from the being, or essence of the holy World, did vanish or disappeare in him; and he (*Viz.* man) remained onely as a Monster of Heaven; and was by his Separator made *a Beast of all Beasts*, which even now ruleth in, over, and with all beasts; in whom the Spirit of the World with the Stars, and Elements hath obtained the Rule and dominion.

49. Therefore man now runneth, and Seeketh againe his first right home, or *Native Countrey*; for in this Condition, or property he standeth in meer unquietnesse; and sometimes he is Seeking in one thing, and by and by in another, and supposeth to bring himselfe to Rest in this *Monster*; and yet he runneth on in the false awakend bestiall will, which cannot reach the will of God.

50. He runneth now onely in the false light of his selfehood, which is borne in his Imagination with *a Monstrous Separator* which

maketh him an Earthly Minde, wherein the Constellations have their influence, and operations; and he hath the whole visible World for his Enemy.

51. And he standeth as a rose in a bush of thornes which is continually rent, scracht, and torne by the thornes; and yet he could not be said to be a Rose, if the Divine *Grace* had not come to assist and restore him, and againe inspired, and given in it selfe into his *internall Ground, wherein the Love of God to the new Regeneration is tendred unto him.*

52. Therefore I say that it is most exceeding necessary for man to learne to *know himselfe*, what he is; before he runneth, and Seeketh; for his Seeking else, will prove onely a Tormenting, whereby he tormenteth, and perplexeth himselfe in a false Separator, and yet cannot obtaine the Rest; and true *Satisfaction.*

53. For all these Earthly wills [and wayes] wherein he thinketh to bring himselfe into rest and quietnesse, are onely an adverse will, striving against God, *Viz.* the *Eternall One.*

54. *For it lyeth not in any mans owne willing, going, running, as Saint Paul saith, but in Gods Mercy,* that is *in the Grace which is inspired into him.*

55. For without Grace man is dead, and blind in respect to God, and he is not able to attain any true life; unlesse the Grace be stirred up, *awakened and* revealed in him.

56. Moreover in these Earthly wills there can be no awakening; for they cannot reach or obtain Grace, much lesse awaken it; and therefore the whole Man in soul, and minde, must onely immerse it selfe into the *Grace* and be willing to become a nothing to it selfe; that desireth nothing but the Grace, that Grace might be living and working in him; and his owne will be Stupifyed, overcome, and mortifyed,

57. As the Sunne breaketh forth in the night [or darkneſſe] and changeth the Night into day; the like is to be understood concerning man; of which Christ saith; unlesse you turne, and become like Children you shall not see the Kingdome of God, namely *the divine Separator,* whence all things are risen, and spring Originally.

58. For no knowledge is right or fundamentall unlesse it comes from the Divine Science, out of the severation of the Divine Spiration from whence all things have their Originall.

59. Now if such a knowledge shall againe arise in man, then the Divine Seperator must stand in an Essence of his likenesse; namely, in a Divine *Ens*, wherein the Divine Word speaketh, and the Divine light shineth in that same Speaking, or Spiration.

60. And even then the humane Science (which inchoatively is arisen

arise from the Spiration of the Word) may in that same light see, not onely it selfe, but likewise all other naturall things according to the severation of the Word; and after a Magicall manner worke in and with all things in a Divine way, nature and property.

61. For man is blind in all Gods workes, and hath no true knowledge, unlesse the Divine [breathing] spiration or speaking be revealed in his internall ground, after the nature and property of the Spiration, whence all Beings proceed Originally.

62. All the searching and seeking of Man, whereby hee will finde out the ground of a thing is blind, and is wrought onely in the shell or outside; wherewith the Essence of the Tree is covered.

63. If there shall be a true finding, then the humane Science must *enter into the property of the thing*, and be able to behold the very Separator.

64. Therefore it is the greatest and most toylesome misery of mankinde, that they run, annd seeke altogether in blindnesse, and begin to seeke the shell in the bare letter, and its expression [or many formes of writings] whereas all things are outwardly signed, as they are in their internall *Ens* and Essence, and the Separator of all things hath shewn, and set forth himselfe visibly, and formally, so that the *Creator is known in and by the Creation*.

65. For all Beings are but one onely Being, which hath breathed forth it selfe out of it selfe, and hath severized, and formized it selfe; and yet it proceedeth out of that same impressure or formation into a Centre peculiarly distinct; that is, with each impressure and forming of the desire.

66. Where the severized, parted, and divided will, doth impresse, and forme it selfe into a peculiar particularity, where a Centre doth arise, and in the *Centre* a *Separator*, or Creator of its owne *Selfe* [or Being] namely, a former of the *re-expressing*, or re-spirating *Will*, as we see the same in the Earth, where every Hearb, hath its owne Separator in it selfe, which doth so make and severize it into forme.

67. Now if Man (beings Gods Image, in whom the Divine speaking, according to the Divine Science is manifest) will search the Creatures, and get reall understanding, and knowledge in them; be it either in Animals, Vegitables, or Mettals; he must then againe obtaine grace from God, that the Divine light may shine in his science, whereby hee may bee able to goe through the Naturall light, and then *all things* will be opened and revealed in his understanding.

68. Otherwise he runs on in his seeking as a blind Man that speaketh of Colours, and doth neither see nor know any Colour; this

all States and Orders of the World are to consider, that they all run blindfolded without the Divine Light, onely in an Astrall Sydereall imaginary fansie, according as the Constellations of the Stars doe forme and frame in and upon Reason.

69. For *Reason* is nothing else but an *humane Constellation*; which is a darke draught, or resemblance of *all the Principles*; it standeth onely in an imaginary figure, and not in the Divine Science.

70. But if the Divine light be manifest, and shineth therein, then the Divine Word beginneth to speake [or worke] therein out of the Eternall knowledge [Science, or Wisedome] and then Reason is a true mansion or receptacle of Divine Knowledge and Revelation, and even then it may be rightly and truely used; but being voyd of this it is no more then an *Astrum* of the visible World.

71. It is therefore declared to all lovers of Arts (whose Separator is an Artist of Great Subtility in them) that they *first seek Gods Love and Grace*, and resigne up their selves to, and become wholly one with that; else all their Seeking is but a delusion, or the Courting of a shadow, and to no purpose; and nothing is found of any fundamentall worth; unlesse one doth entrust another with Somewhat.

72. The which is forbidden to the Children of God, in whom the grace is revealed, *that they cast not Pearl before Swine*; upon paine of Eternall Punishment.

73. Onely it is freely granted them to declare the light, and to *shew the way* of attaining the Pearl.

74. But to give the Divine Separator into the bestiall hand, is prohibited; unlesse a man knoweth the way, and will of that man [that desires it.]

75. Thus my beloved brethren upon such consideration and instruction, I will (through the permission of divine grace and the Cooperation of this present time) a little decipher, and represent unto you the Divine Mystery, how God through his word hath made himselfe visible, Sensible, Perceivable, moreover Creaturall, and formall; be pleased to consider further of it; yet let it be done as is above mentioned; otherwise I shall be as one dumbe unto you, and the blame thereof is not to be imputed to me.

76. God (what he is in himselfe) is neither nature nor creature, neither this nor that, neither high nor deep; he is the Abysse, and the Bysse of all Beings, an eternall One; where there is no ground or place; he is to the Creature in its strength [or capacity] *a Nothing, and yet is through all things*

77. Nature is *his Something* wherewith hee makes himselfe visible, sensible, and perceivable, both according to Eternity, and time.

78. All

78. All things are arisen through the Divine Imagination, and do yet stand in such a birth, station, or Government.

79. The foure Elements likewise have such a ground [birth, or Originall] from the *Imagination* of the *Eternall One*, concerning which I will here set downe a Table, how the one doth unfold and spirate or breath it selfe forth out of another.

80. In which annexed Table, the ground of all the Mysteries of the Divine Manifestation is pourtrayed; for a further consideration of the same; the understanding and capacity whereof, is not in Natures owne ability without the light of God; but it is easily to be understood of those who are in the Light; and it is childlike [simple, plaine.]

81. Like as my Writings doe sufficiently, and largely shew; and here onely is represented briefly in a Figure or *Scheme*.

82. And so Sirs, I commend and commit you to the salutation of the *Love of Jesus Christ*; *who* by his aspect, and salutation, is the very *Key* to understand this *Table*.

Dated, 11. *November*, 1623.

J. B.

THE

THE SEVENTH EPISTLE, TO One of the NOBILITIE IN SILESIA.

Our Salvation [is] *in the life of Jesus Christ in us.*

1. NOBLE, *and right Honourable Sir,* The Divine light, and the internal Divine contemplation of the Soule in it selfe, and all bodily wellfare, with syncere wishes, and cooperating desires of fellowship and Member-like society in *Our IMMANUEL*, premised.

2. Seeing I have observed, that you are a lover of Divine Wisedome, and also a growing branch in the Life-Tree of God in Christ, in whom all the Children of God are as Members; and moreover perceived how the drawing of the Father hath brought you into an hungry desire after the true Sap, and Divine Power, and likewise in some measure hath enriched you with the knowledge of the same Tree of Life; thereupon I have taken occasion (in a Christian and Member-like property and desire after the same Life-Tree of Christ) once more to salute you, and mutually to exhort one another, as Labourers set in the Vineyard of Christ, and called to this Worke.

3. Especially that we looke well to our selves in this valley of darknesse, and lift up our eyes and heads, in that we see the darknesse

neſſe and the very workings thereof before our eyes; and put our ſelves in minde, that Chriſt hath taught us, that *Our Redemption draweth neere*; and indeed, *Goe out from Babel*, which hath a long time held us captive, and impriſoned.

4. And not regard the loud cry, and pratings, where they promiſe to us golden Mantles of grace, and put them about us, and comfort, tickle, and flatter us with a ſtrange pretence [or ſhew of holineſſe] as if we were received to be Children of grace *from without by a ſundry *particular Election*; alſo that we looke *not* upon, or regard *Our owne Merits*, or abilities. * *Externally.*

5. All which availe nothing before God; but a new Creature in Chriſt, borne of God, availeth before God; for *Chriſt is onely the Grace*, which availes with God.

6. Now whoſoever is borne of Chriſt, and liveth and walketh in him, and puts him on (according to his inner man) in his *Suffering, Death, and Reſurrection*; he is a Member on his body, from him onely flow the ſtreames of living Water, through the powerfull Word of Chriſt, which as to the internall ground is become Man in him, and doth ſpeake forth it ſelfe out of him through the Creature in the *Coſmick Spirit* of the externall Man. *In Spiritu Mundi.*

7. *For* as God hath manifeſted the grand Myſtery (wherein the whole Creation hath lyen in an Eſſentiall manner without formings) out of the power of his Word, and through the grand Myſtery hath expreſſed [the word of powers] into the Severation or variety of ſpirituall formings; in which ſpirituall formes the Science of the Powers, have ſtood in the Deſire; that is, in the Fiat; wherein every Science in the Deſire to manifeſtation, hath brought it ſelfe into a corporeall bodily Being; *Even ſo* likewiſe the ſame grand Myſtery, *Viz.* The Eſſentiall Word of Gods power lyeth in Man (the Image, and likeneſſe of God) both accotding to Eternity, and time.

8. By which Myſtery the living Word of God doth utter and expreſſe it ſelfe either in Love or Anger, or in fanſie; according as the humane Myſtery ſtandeth in *a moveable Deſire* [or affection] *to Evill or Good*; as it is written, *With the holy thou art holy, and with the perverſe thou art perverſe; alſo, ſuch as the people is, ſuch a God they alſo have.*

9. For in what property the Myſtery in Man is excited, and awakened; ſuch a word uttereth it ſelfe from his powers, as wee plainely ſee, that nothing elſe but Vanity is uttered by the Wicked.

10. Now how ſhould there be a good expreſſion and will, where the Myſtery to the Speaking [and willing] is a falſe ground, and poyſoned by the Devill in the wrath of nature; which falſe Myſtery can

can neither will, nor doe any good, that may be acceptable to God; unlesse it be first enkindled by God, that it obtain a Godly will and desire; whence a divine expression, and operation of good followeth.

11. For Christ said, *An Evill tree cannot bring forth good fruit*; How then will he bring forth good fruit, where a false tree standeth, under a strange shew [or glittering hypocrisie?] The purple mantle of Christ hath its fruits in it; but what is that to a false beast, that is full of poyson, and will cover himselfe with that Mantle and take it for his owne; and yet bringeth forth nothing but hellish fruit? Or what hath the Titular Christian to doe to boast, and glory that he is a Christian; whereas he liveth, walketh, and is, without Christ?

12. None is a Christian, unlesse he be *Tinctured anew* with the spirit of Christ; and sprung forth out of *Gods love*; that the grace of God in Christ be manifest in the Mystery of his life as to the soul; and cooperateth and willeth in the humane life.

13. Now if he will become such a one, then he must turne from his Imagining *in the Cosmick Spirit* wherewith the soule is covered and disguised, and enters into Earthly workings, and [must] become as a Child, that onely inclineth it selfe with its whol affection to the Mother; and draweth into it selfe the Mothers *Milke* of grace, whence a new *Ens* groweth, in which the life of grace ariseth; that is, the *imputed grace* must be borne, and become man in him, as to the internall ground; without this, there is none *a Christian*, let him make never such devout shewes; dissemble, flatter, and doe what he will, his sins must be forgiven him onely through the *Divine Alloquy, or in Spiration in himselfe.*

In Spiritu Mundi.

14. For when Christ is Conceived in the inspired [inspoken] word of grace, which the soule doth take and impresse into it selfe from his Promise, then the foundation is layd in the corrupt, or decayed Mystery to a Child of God; and then the divine * Impregnation beginneth and proceedeth, wherein the humanity of Christ is conceived and borne; which onely is *the Temple of the Holy Ghost*; and from this new birth, the fiery soule eateth Gods bread, which commeth from Heaven; and without this, man hath no life in him, *John* 6. which no Hypocrite under the Purple Mantle of Christ can enjoy, but onely that man who is not borne of flesh and blood, nor of the will of man, but regenerate of God, in whom the Word of God (whence the first man was created) speaketh, ruleth, liveth, and willeth.

* Or, *Breeding or Hatching.*

15. For the life of Man was in the beginning in the Word (*John* 1.) when the same was inspired or breathed into the created Image; but when it turned it selfe from the speaking of the Word into a peculiar selfe willing and speaking in good and evill, that is, into its

its owne lust and contrived Imagination, then the first good will in the Creature to the re-expressing, did perish; and now he must enter againe into the *first Speaking* Word and speake with God, or he is eternally *without God.*

16. Which this present World cannot nor will not understand, for it hath wholly and fully turned it selfe into a selfish speaking to the *pleasure* of the *flesh*; and it speaketh forth in selfe-will meere Earthlinesse, and transitory things, as Honour, might, Power, and Authority; moreover, Pride, covetousnesse, Envy, and Malice; it utters nothing else but the cunning crafty Serpent with its young, and when these her young, cannot get, and uphold that which the selfe-will willeth; then it speaketh forth from the cunning mischievous Malice and Iniquity, *with Money*, through the selfish power and violence, *many thousand Soldiers*, who must maintaine it by force, that the selfe-will that is departed from God, may be truely upheld, as we now see before our eyes, by which expression this selfe-will also is beaten downe, and kils, and *destroyes it selfe.*

17. Therefore beloved Sir, and fellow member in the life-Tree of Christ, I would entreat you in a Christian way, and stirre you up (as one Member is bound to doe to another) in the present *Expression* [wayes and courses] of the World (where the *Turba Magna* doth also play, and expresse it selfe, and a great contesting, pulling downe, or degrading shall be) constantly and stedfastly to keep your selfe in the internall speaking of Gods mercy, and continually to enter into your internall ground, and in no wise to be perswaded and misled by the Serpent to the false speaking of *Brother-slaughter*; but you (as a famous Lord) continually behold your selfe in the Looking-glasse of Christs processe and Doctrine.

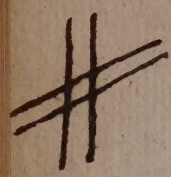
18. For this present speaking is spoken in the wrath of God through his awakend and enkindled Anger; and it is very evill, and dangerous to have a *hand and voyce therein*, especially when the * *Turba* must be spoken; it is altogether unfaithfull, and it devoures its Father and Mother that brings it forth, and it is a Besom of Gods Anger.

* *Punishment, or severe Execution. Note.*

19. Also there is great heed to be taken in respect of accepting, and joyning to any of the *Supposed Religions*, for which men contend and fight; and not to assent with the conscience of Faith, to one Party that gets the Victory; for there is no other true Faith which saveth, but onely *CHRIST IN US*, he onely destroyeth sin in us, and bruiseth the head of the Serpents Imagination in us; and ariseth in Gods righteousnesse (which he with his blood hath fulfilled in us) from the *sleep of Death.*

20. Christ must arise from death in our poore soule; namely, in a new humanity, which walketh and dwelleth with, and in Christ in

Christ in us the Hope



Heaven, where Heaven is in the new man; whereout *proceed the workes of Love*, as it is meete and requisite for the Children of God.

21. And though the externall man liveth in earthly weakneſſe and infirmityes, yet that taketh not away the Temple of Jeſus Chriſt, for Chriſt in the internall ground doth continually bruiſe the head of the Serpent in the fleſh; and Chriſt muſt be continually *ſtinged by the Serpent in the heel*, till we be *freed* of this *Beaſt*.

22. Moreover loving Sir, I doe intreat you in a Chriſtian brotherly way, ſeriouſly to take notice of this preſent time, in the true feare of God; if you be pleaſed to let my good meaning take place with you, it will never repent you; for I ſpeak that which is made known to me from the *Moſt high*, out of his *Grace*, be pleaſed diligently to conſider of it, and let the ſpirit of God be your Meditation.

23. For there ſhall ſhortly come a time, where *good friends* ſhall be *ſifted* and proved, that we might ſtand ſtedfaſt in Chriſt; of the which, in love, I would put you in minde; for the time of *Refreſhment* commeth *ſoone after*, where *faithfull people ſhall intirely love one another*; after which love I continually hunger and thirſt, and it is my ſyncere and conſtant wiſh, that *Babel* may ſoone come to her end, and Chriſt may come into *the Valley of Jehoſophat*, that *all Nations might ſee and praiſe him*.

24. I entreat you to ſend my three Treatiſes (*Viz.* 1. *of Repentance*: 2. *of the New birth*: 3. *of Reſignation*; ſome whereof I gave you my ſelfe, and the reſt I ſent by Mr. *Rudolff*) to Mr. *Rudolffus of Gerſdorp*; for I have written to him that he ſhould ſend them me to *Zagan*, to Mr. *Chriſtianus Bernhard*, from whom I ſhall have them by one or other; or if you your ſelfe had any occaſion toward *Zagan*, be pleaſed to ſend them to Mr. *Chriſtianus Bernhard*, dwelling upon the Market place; a yeare ſince he was *Cuſtomer*; he is a young companion of the *Theoſophick Schoole*; to him I have convenient opportunity every weeke.

25. Theſe Treatiſes are very much deſired of the Lovers, and may doe much good; I pray ſend them by the firſt opportunity; for it is of much concernment; and when you ſhall finde convenient leaſure to ſtudy, I will ſend you ſomewhat *more deep*, for I have written this *Autume*, and *Winter*, without ceaſing: And I commend you unto the Love of Jeſus Chriſt, and his gracious Protection.

Dated, 19. *Feb.* 1623.

THE

THE EIGHTH EPISTLE:

An Answer upon four QVESTIONS.

1. *Of the Serpent, which after the Curse must eate Earth, and creep upon the Belly.*
2. *Of Paradise, and* the Garden of Eden.
3. *Whether the Beasts (being they were in Paradise, and moreover wholly earthly) did also feed upon Paradisicall Fruit?*
4. *Whether the Beasts before the Curse, were so wild, hairy, and rugged, as now they are?*

Our Salvation in the Life of Jesus Christ in Us.

WORTHY, much respected, very Learned, and beloved Friend and Brother, in *Christ our onely life*; I heartily wish unto you an happy New yeare, that you may begin the same in a Divine will, in the drawing of the Father to Christ, and likewise finish it in this time, in an effectuall working power of the spirit of Christ in his Vineyard, and that many Grapes may grow in the Garden of Christ within you, and that God would be pleased to preserve you in the bundle of the living, in this yeare when the *Constellation of his Wrath* doth draw the Sword; as I doe not doubt,

but that you (as a Cooperating branch on the Vine Christ) will shew forth your selfe in Good, New, and Heavenly fruits.

2. For the Gate of *grace* and knowledge standeth *likewise* in a peculiar motion [and doth open it selfe in a singular desire, and affection] that the Children of Christ might also reape in their harvest [and fruits of Christian love, and piety, as well as the Children of Babel their harvest of Envy, Contention, and desolation] if they would but seriously labour; and not lye so faint and sluggish in the Sleep of Antichrist; as the grace of the most High hath given me to know, and understand.

3. I intended to have spoken with you againe the last time at my Returne; but by the Guidance of God I was led another way; and I shall yet doe it, when ever I come that way, if occasion permitt.

4. I think also of the discourse we had then at our *Meeting*, where many things were put to the Question which by reason of the many objections then made (which cause much mistaking, and confusion) could not be so well determined as they ought, being I was also in hast.

5. Yet (upon the desire of some high persons, with whom I did Converse in the Christmasse holy dayes when I departed from you, where some *very Learned men of Iaver*, and of *Strieg*, *together with other brave Gentlemen*, were present) I have written a pretty large Book concerning *Election*; in that all those questions, and more are set downe at large and determined in the deepest ground.

6. And I hope that the same shall put an End to many contentions, and controversies; especially, of some points betwixt the *Lutheranes*, and *Calvinists*; and other controversiall *Sects* besides; for there the true ground is set downe at large before their eyes; and every ones Opinion, is *satisfyed*; and the two Contraries are as it were united into one body; if any shall be able to see, know, and understand the same against the poyson of the Devill, by reason of the Earthly Imagination; as I doubt not, but that the time is at hand that strife, and controversie shall be changed into truth.

7. Whereas yet among the true Christians, and the Children of God in all nations there hath not been any controversy, and division, for in Christ we are all but one Tree spread forth into many branches, and twigs.

8. And controversie is hence arisen, that the World is fallen into its selvish lust and Imagination; whereby they have rent themselves of from Christ their Stem; in whom Christians should stand in unity but have turned themselves unto Images [opinions mentall Idols] and questions.

9. Out of which questions such controversies, and contentions

are

are alsen; where the *pride* of the Devill hath been involved in the questions, and hath so imprinted, and immodellized it selfe on the Image of man; that they have *fought* for their Images and opinions, and have therein extolled, and advanced themselves; and *Christs Humility*, wherein we should dye in Christ from our evill nature, is quite forgotten; so that for the present we are rather a Monster of an Image, then a living Christendome, in spirit, and in Power.

10. For a Christian must, and ought to stand in the Tree of Christ with the Encrease and groweth of Christs life, and also live in the spirit of Christ, and beare fruit; in whom Christ himselfe (as to the internall ground) liveth and is all in all in him; who continually breaketh the head of the Serpents will in the flesh; and bringeth to naught the workes of the Devill; he must know, will, and do from Christ; it must come to effectuall doing (that is, into the Divine working) for without this, *none* is a Christian.

11. Christ must wholly receive and take possession of the internall ground of the soule; that the severe justice of God (which holdeth us captive in the Anger) might be satisfied with Christs fulnesse [and effectuall merit] that Christ may fulfill the anger of God in us with love, and mortifie the will of the Devill; and also the nature in the wrath of God, and wholly annihilate it's will, that so he may dye in the love of Christ, and bring forth a new will in the Love-spirit of Christ through the nature of the soule, which liveth and walketh in God, as St. *Paul* saith, *Our conversation is in the Lord.*

12 Lip-labour, and the Pratings of the mouth avail nothing; the same make no Christian; a Christian must alwaies be borne (or regenerated) of Christ; else he is no Christian, no outward imputed righteousnesse, or grace helpeth at all.

13. All the comforting, flattering, soothing, and dissembling is but in vaine; where the purple-mantle of Christ is put upon the man of iniquity and malice, [or the Cain-like hypocrite,] who from without will be an adopted Child of grace.

14. For no Whore, or * one that is impregnated, can be a Virgin, albe it she puts on a maides Garland; yea no Prince, or Potentate can grace her with any Virginitie.

* *One that is got ten with Childe.*

15. Thus the flattering hypocrisie, and comforting [with Christs Merits, and promises] is to be understood, unlesse we be converted, and become like Children which hang on the breasts of their Mother, and receive and conceive in us the *Ens* [or essentiall Power] of Christ, which destroyeth the Harlot; that a new spirit may be borne in us out of Christ, which hath in it Christs sufferings, and death; that we be borne out of his Resurrection, and resigne up our selves into the *whole processe* of Christ, which is the *imputed grace in Christ.*

16. A

16. A Christian must be begotten, and regenerated of the same grace, that he be a christian in, and of Christ, namely, a true branch in the tree which is Christ; that the Engrafted word of life may spring forth and become essentiall, living and working in the soule; and then the merit of Christ and the imputed grace doth avail, when he is growing on the tree, as to the internall ground.

17. Beloved freind Mr. *Frederick* your questions require a large declaration; in the Treatise or *Commentary upon Genesis* they be all determined at large; and if you obtain the eyes and sight of Christ, then there need not any such questions at all in such smal things; which indeed are too high for Reason; but in Christ they are nothing but a Childlike play; but however I will answer you breifly thus.

The First Poynt.

Of the Serpent, which after the Curse must eate Earth, and Creep upon the Belly.

18. First, concerning the Article of the Serpent (which after the curse must feed upon Earth, and creep upon the Belly) [I answer] that her *Shape and Forme was such*, but her *Body and Spirit* was *not* so evill in the fiery *Science* of the ground of nature, as after the Curse.

19. For both Tinctures of good, and evill, of the originall of the first and second prineiple were manifest in her; and therefore she was so exceeding *Cunning*; that the nature was able to see in her Centre in the Tinctures the ground of the whole creation.

20. She was in her ground before the Creaturall originall (whence she in the Grand Mystery was put into the Severation to a creature) a faire and excellent *Ens* of great power and vertue.

21. But the Devills Imaginations (when he sate like an Enthroned Prince in the ground of nature in very high power and dominion,) poysoned this *Ens*; which in the Severation formed it selfe into a Serpent; and therefore he made use of her for his Instrument by the same cunning and by the same poyson in which lay the *mightiest power to make Eve monstrous.*

22. Yee Physitians! it behoveth you doubtlesse well to know, and understand the Mystery of the Serpent, and what lyeth hid under her poyson; if you take out the same, and proceed aright in the processe thereof, then you may get a *Tincture* against poyson, the like whereof is not to be had.

23. Shee was in the *Ens* of the *Grand Mystery*, before shee was a Creature,

Creature, a Virgin; but after the Curse, shee became an Whore; Magically [or Parabolically] to be understood.

24. She saw in her the ground of the inward, and outward World, and therefore one must come out of the inward World and kill her monster, which she hath putt upon *Eve*; and an whole Booke might be written, of what the desire of the Devill hath wrought, by and through her.

25. But when she did helpe to deceive the Image of God; then God accursed the same that she became blind as to the internall ground; and was also altogether Manifest in the four Elements; and so she fell into the Earth whence the body was taken, and moreover she fell onely to the wrath [or bad part] of the Earth; she can no more obtain or reach the good part or quality of the Earth as other Beasts doe; and therefore shee must *eate Earth*; namely, the property of the curse in the Earth.

26. Shee was a flying Worme, else nature would have provided her legges, as other Wormes have on Earth; but her nimblenesse, wily subtlety, and cunning, made *Eve* to long [after the forbidden fruit.]

The Second Point.

Of Paradise, and the Garden Eden.

27. Paradise was the temperature in Man, when hee knew not what good and evill was; where the Divine light did shine through Nature, and Tinctured and tempered all things; for Paradise is *revealed in us againe in Christ*, as to the *internall* ground.

28. But when God saw and knew that he would fall, then Paradise sprung not forth with fruit any more through the Earth in the *whole* World (albeit it was every where manifest) but onely in the Garden of *Eden* where *Adam* was tempted; for that is the place; but Paradise is the quality; to wit, the life of God in the similitude [or Harmony of the universall Being.]

The Third Point.

Whether the Beasts (being they were in Paradise, and more-over wholly earthly) did also feed upon Paradisicall fruit?

29. Beloved Friend Mr. *Frederick*, every Spirit eateth of its Mother;

Mother; out of what the Beasts were of that likewise, they did eate; namely of the * fifth Essence of the Earth in the *Cosmick* spirit; for the deepest ground of the Beasts is not by many degrees like unto Man; thus did they feed upon their Mother; namely, the spirit of them feeds upon the *Cosmick* spirit, and the body upon the foure Elements.

* *Quint-essence in Spiritu Mundi.*

30. God knew very well that man would not stand but fall, what use or profit then should the Paradificall food be to the Beasts; in the Quintessence there lyeth indeed a Paradificall property; upon that they feed even to this day; for in every Beast there is a power which is incorruptible, which the *Cosmick* spirit draweth into it selfe to the *Separation* of the *last Judgement*.

The Fourth Point.

Whether the Beasts were so wilde and rough before the Curse as they now are?

31. Beloved Mr. *Frederick*; the Garment which *Adam* had before the Curse when he was yet naked, was exceeding faire, and became him very well, so likewise was the hide of the Beasts rough and hairy, unto them; but in the Curse all things (both in the Beasts, and in the Plants of the Earth) were deformed, and changed into a monstrous strange forme; they had indeed such a cloathing, but far more glorious in Colours, Feature, and Ornament, of the *pure Tincture*.

32. And I entreat you about these Queries, to looke into the * Grand Mystery with the eyes of Christ, in whom all the Treasures of Wisedome doe lye; and then you shall see them better in the understanding, then I can in hast briefly set downe in writing; and I commit you to the Love of Jesus Christ.

* Or, the Book called *the Mysterium Magnum*; An Exposition upon *Genesis*.

THE

THE NINTH EPISTLE.

The open Fountaine of God in the heart of Jesus Christ bee our refreshment, and constant Light.

1. WORTHY, much respected, and very Learned Sir, I heartily wish unto you even that which my very soule desireth of God; namely, the reall true *Divine Knowledge* in the love of Christ, that God would vouchsafe to open the *Centre* of the Soule, whereby the Paradisicall Lilly-twig in Christs Rose-garden, might spring forth, grow, blossome, and beare fruit; and the streames out of Christs Fountaine might flow from you; and you might be taught of God, that his holy spirit might drive and rule you: As it is written, *Those who are driven and moved by the Spirit of God, they are the Children of God.*

2. I have received your Letter, and thereby understand that you have read my Writings, and that you doe delight in them; and I wish from my very heart, that the sense and right meaning of the same may be apprehended and understood; and then there would be *no need* of any further asking and searching.

3. For the Booke in which all Mysteries lye, is Man himselfe; he himselfe is the Booke of the Being of all Beings; seeing he is the likenesse [or similitude] of God; the great *Arcanum* lyeth *in* him, the revealing of it belongeth onely unto Gods spirit.

4. But if the Lilly in the humanity of Christ springeth forth in the new birth out of the soule; then out of the same Lilly the spirit of God proceedeth, as out of his owne originall and ground; and the same [spirit] seeketh and findeth *all Mysteries* in the Divine Wisedome.

5. For the Lilly-branch which springeth forth in the new birth, out of Christs humanity (understand the *new borne spirit*, out of the soules Essence, out of Christs power) is the true reall branch springing from, and remaining in Gods Tree.

6. As a Mother beareth a childe, even so is the new man borne in and out of God; and no otherwise at all is he Gods childe and heire, a child of Heaven and of Paradise.

7. No imputed righteousnesse availeth (a stranger cannot inherite Gods Kingdome) but an inmate righteousnesse out of Gods Essentiality, out of the water and spirit of God, as Christ told us, that *We must become like unto Children*, and be conceived in Gods Effence, and like new children in God, we must spring forth, and be borne anew; as a faire flower springeth out of the wilde Earth, or as precious Gold groweth in a rough stone, or drossy Oare; otherwise we cannot see, nor inherite the Kingdome of God.

8. For whatsoever will possesse the internall spirituall World, must be borne out of the same; the earthly flesh from the foure Elements cannot inherite the Kingdome of God.

9. But the *Quint-essence* (which is the one Element; namely, *Paradise*) whence the foure Elements have their rise, birth, and proceeding, that same must be predominant, and rule over the foure Elements, in like manner as the light containeth the darknesse as it were swallowed up, and yet the same is really in it; even so it must be with Man.

10. Onely it cannot be so with the outward man in this time of the *earthly life*; for the outward World ruleth over the outward Man; seeing it was made manifest in Man, which is his fall.

11. And therefore the externall man must perish, as the externall World perisheth and passeth away; and therefore Man in this time cannot attaine *perfection*; but the true man must continue in combate and strife against the earthly corrupt life, which is its owne enemy, where eternity and time strive one against another.

12. For through strife or the mutuall combate in Nature, the great *Arcanum* is opened, and the eternall wonders in Gods wisedome are made manifest out of the soules Essence.

13. As the eternall God hath manifested himselfe through the time, and bringeth his eternall Wonders through the time, into combate and conteſt, that through the combate [or strife] that which is hidden [and lyeth in the *Mysterious Nothing*] might open it selfe and be brought to light; even so in strife and combate, the great Mystery must be revealed in Man, where Gods anger and love, as fire and light are in combate and strife.

14. For in the soule (which ariseth out of the Eternall fire out of the Fathers property, that is out of the Eternall un-inchoative Nature, out of the darknesse) that light (which did extinguish and disappeare in Adam) must be renued and borne againe in the incomming of Christ, and then the Kingdome of Christ, and of God is *freely* given him out of *grace*.

15. For

15. For none can take the same unto himselfe unlesse the love of God doth againe presse out of grace into the Centre of the soule; and bringeth the divine will out of the fire of the soul as a new sprout or new Image into the heavenly essentiality; as the light shineth out of the fire.

16. Therefore all whatsoever *Babel* teacheth of the externall imputed rightousnesse, and the externall assumed Adoption, [and particular Election and Rejection from eternity) is without foundation and footing; Christ said, *You must be borne againe, else you cannot see the Kingdome of God.*

17. The seeming holy flattering comfort with Christs death, availeth nothing, but to enter into Christs death; and to spring up anew in him; and to arise in him and with him and become Christ, [or an annointed child of God] in the new man.

18. Like as Christ hath mortifyed, extinguished and overcome the World, and also the anger of his father, (being the centre of the Eternall Nature) in the soules property, with his love, (that is, with the new love fire introduced into the soules essence; into which, the Devill before had brought in, and placed *his Desire*; even so must we in and with Christs spirit quell and quash the earthly *Adam* in Gods anger, and mortify it through Gods love, that the new man may spring forth; else there is no forgiveneſse of sin, nor any Adoption [or nliation] nor any righteousnesse.

19. The Kingdome of God must be inwardly innate, and borne within us, else we cannot see with the eyes of eternity into the angelicall World.

20. All Imaginations, inventions and wayes; all reading, studying, and teachings is to no purpose, [without this way of the new birth] no art or reason can attain it: we must enter onely through the gate which God hath opened to us in Christ; and spring forth in Gods Kingdome and dye unto the earthly will, so that it neither hindereth nor sticketh on us and cloggeth us; *the seed of the Woman must continually, bruise the Serpents head in us.*

21. Selfe-reason cannot make a child of God; for *it lyeth not in our willing, running, and keeping a doe*, as saint Paul saith; *but on Gods mercy and Compassion.*

22. My selfehood cannot attain it; my selfehood must dye in Christs death; and fall or resigne unto the nothing; and then my selfehood falleth into Gods Mercy; and is in the limit of the first man, and standeth againe in the *word Fiat*; where Gods mercy in Christs entrance into our humanity doth make [or recreate] the new man out of grace.

23. And therefore the corrupt earthly will must dye in a reall true, upright repentance, and enter into the Resignation; that is,

into the nothing, and wholly surrender the will of reason unto death, and neither will or know himselfe any more, but enter into the mercy and compassion of God.

24. And then this saying hath its place and meaning, as God speaketh in the Prophet, *My heart breaketh in me, that I must take pitty on him, can a Mother forget her Childe, that shee should not have compassion on the Sonne of her wombe? And albeit shee should forget, yet I will not forget thee; Behold, I have noted thee in my hands.*

25. In this (namely, in Gods mercy) the new man doth arise, and springeth up in the Kingdome of Heaven and Paradise, *though* the earthly body be in this World.

26. For Saint *Paul* saith, *Our Conversation is in Heaven:* Thus the new man walketh in Heaven, and the old man in this World, for the Heaven in which God dwelleth is in the new man.

27. Thus (beloved Sir, and Brother) and in no other way and manner, have I found the Mystery; I have not studyed or learned the same; but if you or any other doth thirst after it, I am engaged as a Brother in my affection and love, to shew him the way how I met with it, as I have set downe at large in my Writings, chiefly in the Booke of *the Threefold life of Man*, and in the Booke of *the three Principles of the Divine Being*.

28. Indeed I did it for my selfe, as a spirituall exercise in Gods knowledge, in the Mystery of the great Wonders of God; which notwithstanding by Gods providence and guidance is come so farre as to be published and read; and I would gladly that every one that earnestly desires to understand the same, might have it; and I wish from my heart, that it may be really manifest and made knowne to the *Reader of this Epistle*, and to every one *in himselfe*, and then there would be no need of any further searching and seeking.

29. But seeing God hath promised by the Prophets (especially in *Joel*) that he will powre forth his spirit in the last dayes upon all flesh, therefore the time is to be considered and taken notice of.

Note.

30. I say as I have knowne it, that whosoever at present will dye to himselfe, him shall the spirit of the Lord according to *Joels* Prophesie apprehend, and manifest his Wonders by him; therefore if any be in earnest, he shall finde it by experience.

31. Yet let every one be faithfully warned, that if Gods light doth arise in him, that he continue stedfast in great humility in resignation, namely in the death of Christ.

32. (For the Heaven shall now at last powre forth its long contrived *Egestum* of the *Constellations* which it hath wrought in the humane property) least he also be taken hold of by the starry Heaven, and goe beyond the limit out of resignation.

33. As

33. As it may be seen by the * *Metists*, who came even unto the gates of the *Deep*, and were againe captivated by the starry Heaven, and entred into themselves, and exalted themselves, and surceased the strife against the Serpent, and entred into a selfehood [or a singular Luciferian conceit of their owne holinesse] *supposing* that they were *changed into a Deity*, and so they have confounded the externall World with the internall.

The Prosolites or Disciples of Isaias Steefel, and Ezekiel Metts, that held perfection in this outward flesh.

34. Which is unsound, and voyd of ground, and of which we must take great heed, and see that we continue stedfast in deepest humility, that the seed that is sowne may grow unto a Tree, and may come to the blossoming, and the spirit of God get a forme in us.

35. For out of the Blossome ariseth *the morning Starre*, that Man may learne to know himselse what he is, and what God and Time is.

36. I give you Sir out of good affection to understand, that this present time is seriously to be taken into consideration; for the *Seventh* Angel in the *Revelation* hath prepared his *Trumpet*; the powers of Heaven be in peculiar motion; moreover both Gates stand open, and light and darknesse are in great desire; as every thing is taken, so it shall goe in.

37. At what the one shall exceedingly rejoyce, the other shall mock at it; whereupon followeth the sore and severe judgement upon *Babel*.

38. And so I commit you and yours unto the pleasant and amiable *Love* of Jesus Christ.

Dated, Gerlits, 27. October, 1621.

THE

THE TENTH EPISTLE, OF The Killing of Antichrist in our Selves.

AND ALSO How wee may attaine unto Divine Contemplation.

Our Salvation is in Christ Jesus.

1. WORTHY, and much respected Sir, I wish unto you the grace, knowledge, and blessing of God in Christ Jesus; after I was informed of *D. K.* that you as a Christian Brother, and fellow-member in the Lord, doe stand in an hearty *Desire* in the drawing of the Father to Christ Jesus; and doe also labour in your minde how you may come to Divine Contemplation and Vision in your selfe; therefore upon the request of the Doctor, I would not omit to visit and salute you with a short Epistle, and briefly to declare unto you out of my Gifts, out of Christian love the way to Divine *Vision* and *Feeling*; and hereby to present unto you in brotherly love the Sap of my little *Corall* in the spirit and life of Jesus Christ, as one branch or twigg on the Tree is bound to doe to the other; and I desire that I might be well understood, if peradventure I might give further occasion to your zeale.

2. Seeing that you very well perceive in your selfe that Antichrist in *Babel* beareth the sway and government *in Christendome*; and acteth

eth selfehood and the lust of the flesh; and that our deare *Immanuel* hath faithfully warned us thereof, and sayd, *That flesh and blood shall not inherit the Kingdome of Heaven, John 6.* And yet the Antichrist seeketh and desireth nothing else, but onely temporall honour, might, and power, to climbe up and advance himselfe in the lust of the flesh; and moreover that this Antichrist hath for a long time so civilly and demurely deckt and adorned himselfe with Christs * *Purple Mantle*, that men have not discerned him, but they have honoured and adored him for a *Saint*; the which is reasonably well revealed to me in the Grace of the most high; and thereupon I would declare unto you in briefe what a Christian is; and also what the Antichrist in man is, for your further consideration.

* Or, *His seamlesse Coate.*

3. Christ saith; *Whosoever forsaketh not houses, land money, goods, wife, children, brothers and sisters, and deny himselfe, and follow me, he is not my Disciple or servant; also you must turne and become like children; or be borne a new of water and the spirit, else you shall not see the Kingdome of God*; this is *not* meant that one should run out of his vocation and * calling from his wife and children into a solitary Desart and wildernesse, and forsake all; but onely he must forsake the Antichrist; that is, the *SELFE* in all [the *meum* and *tuum*, the mine and thine.]

* Or, *Employment.*

4. Whosoever will attain to Divine contemplation and feeling within himselfe; he must mortify the Antichrist in his *soule*, and depart from all ownehood of the will; yea from all Creatures; and become the poorest creature in the owne-hood [selfeneesse or selfe-intereſt] of his mind; so that he hath or owneth nothing any more for a propriety; be he in what estate and condition he will.

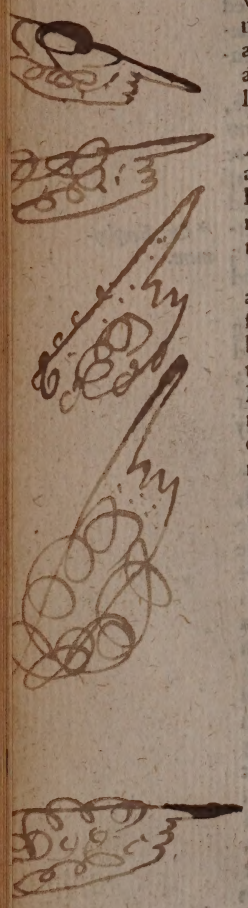
5. And though he be a *King* yet his mind must forsake all ownehood, and esteem himselfe in his place, dignity, and Temporall goods no other then a Servant of God; and that he therein ought to serve God, and his *Bretheren*, and that he hath and possesseth all that he hath, not after the right of nature, as if it were his owne [to doe according to his owne will and pleasure therein] but that it is his fellow-bretherens and members; and that God hath set him as a Steward and officer over it; and he must thinke that he therein serveth his Lord, who will require an account of him.

6. He must wholy and fully resigne up in himselfe his owne will (which driveth him to such possession of owne-hood [or selvish affection or union with the Creature]) to the suffering and dying in the death of *Jesus Christ*; and humbly beseech God in right earnest repentance and conversion, that he would mortify this evill will to selfeneesse and temporall lust, in the death of *Jesus Christ*, and bring the will of his soule into the true adoption or filiation of God; that so he might not will and desire any longer to his *selfe*; but that

Gods

Gods will might be in him his will and desire; that he might be dead (as to the will of the soule,) in and to his selfe or owne hood and that God in Christ might be his life.

7. He must wholly immerse his will in deepest humility into Gods mercy, and lay hold on such a will and resolution in the Divine promise of grace, that he this very houre will depart from all owne-hood of the pleasure of this World; and never enter any more therein; albeit he thereby should become the foole of all the World; he must wholly immerse himselfe into the deepest submissive lowlinesse and unworthinesse before God with repentance; and yet in the soule apprehend and hold fast the promise of grace, and stand therein, as a Souldier before his Enemy, when it concerns his body, and life.



8. When this commeth to passe, then his owne will (*being the Antichrist* will be apprehended, and mortifyed *in the death of Christ*; and his soule will soone become as a young simple child which hath lost its naturall understanding of selfehood; and beginneth to lament before God as a young child before its Mother, and trusteth in the Mother to give what she pleaseth to it.

9. And this is that, which Christ said, ye must turne and become as children, and forsake all, and follow me; for *Adam* departed from Gods will into selfe-will; and hath in his owne selfe-desire brought the insinuations of the Serpent, and the will and desire of the Devill into himselfe; so that he hath brought himselfe and his lifes comfort (which afore stood in mutuall harmony' and Agreement in one onely will which was Gods) into a division, and disunion, where the properties of nature departed from the Equall Agreement and Concordance; each property entring into its selfe-hood (being an owne or peculiar selfe-desire) whence the lust, and Imagination to good and evill did arise in him; and heat and cold presently fell on him, and he dyed from the holy life in the equall and mutuall concordance; wherein he lived in *one* onely pure *Element*, wherein the *four Elements* were in him in equall weight or *Temperature*.

10. And of this God warned him, saying; *eat not of the Tree of the knowledge of good and evill else you shall dye*; meaning thereby the death to the Kingdome of Heaven; namely [the disappearing] of the faire Angelicall Image, which dyed presently in the false introduced desire of the Serpent; and therefore this false will of the Serpent must first dye in Christs death by true *Conversion*; and out of this death Christ ariseth in his spirit againe in us, in the heavenly Image which dyed in *Adam*; and the inward man is regenerated and new borne in Christs spirit.

11. *This new Spirit* commeth to Divine vision or contemplation in himselfe;

himselfe; it heareth Gods Word and hath Divine understanding, and inclination, and may behold the *Grand Mystery*, in Divine and naturall Mysteries; and albeit the earthly flesh yet cleaveth unto him in its inclination, yet the same hurteth or spoyles not [the new borne spirit] at all in him.

12. He is in this new birth as solid fine Gold in a rough drossy stone, the drossy soyle of the stone being not able to destroy or spoyle the Gold; for his right will is dead to the earthly desire, and continually desireth to kill and mortifie the lust of the flesh, and doth likewise kill it without intermission, for here *the Seed of the Woman, Viz.* the new Man borne in Christ, *bruiseth the head of the Serpents will* in the flesh [which will] is *Antichrist*.

13. And beloved Sir, I give you as a Christian and Brother in all faithfulnesse, syncerity, and uprightnesse to understand, that we in our *Supposed Religion* (wherein men doe nothing but contend, confute, and revile one another about the Letter [and the different Opinions thence contrived] are as yet in the midst of *Babel*, and that it was never *Worse* then now; whereas yet men doe boast that they are gone out from *Babel*, and have the true Religion, which I leave in its worth [to be well considered.]

14. But for so much as is knowne to me in the Lord my God, in my exceeding precious *Talent* given to me of God, I say, that men indeed have dipped Christs Mantle with its purple colour in the blood of Christ, and taken it upon them for a covering; and therewith they have onely covered the Antichristian childe of selfe will, and so have painted over the Antichristian Bastard with a strange colour.

15. For men doe exceedingly flatter it, and cover it with Christs suffering merit, and death, and comfort it, that Christ hath payd all for it, saying, It ought onely to [apply or] comfort it selfe with the merit of Christ, and receive it in faith as a satisfaction, and thus they shew us an outward imputed righteousnesse.

16. But it hath far another *A. B. C.* in the true understanding; no comforting, selfe-willing, running, or keeping a round, availeth any thing; the suffering, the death of Christ, will not be given to the Antichristian Beast in *Selfe*, but to them that depart from, and relinquish all the ownehood [and propriety] of the creatures, and wholly resigne up themselves into the suffering and death of Christ Jesus; and dye to their owne will, in and with Christ, and are buried with him, and also arise in him to a new will and obedience, and hate sinne; who put on Christ in his suffering reproach, and persecution, and take his Crosse upon them, and follow him under his *Red Banner*; to them I say, it will be given, these put on Christ in his processe, and become in the inward spirituall Man

Christs members, and the *Temple* of God, who dwelleth *in US.*

17. None hath right to comfort himselfe with Christs merits, unlesse he desireth wholly to put on Christ in himselfe; and he is also no Christian before he hath put him on by true repentance and conversion to him with an absolute resignation, and unfeigned selfe-denyall; so that CHRIST espouseth and betrotheth himselfe with him.

18. The beginning of which comes to passe in the Covenant of Baptisme, where the childe promiseth and sweareth under Christs *Red Banner*, that which afterwards must follow in very deed, or reall practice; or if one hath turned himselfe away [from the practice of what he then promised] he must in such a conversion of his will turne himselfe thereinto againe; and I say upon sure ground that to many an one the Mantle of Christ will turne to hellish fire, in that he covereth Antichrist therewith, and yet remaineth but a Beast.

19. For a Christian must be borne of Christ, and dye to the Adamicall will; he must have Christ in him, and be a branch or member on his flesh and spirit, not according to the Animall Beast, but according to the spirituall Man.

20. For the spirit of God possesseth not the Beast [the outward sensuall naturall or rationall Man] but indeed, the Temple of Christ, *Viz.* Christs spirituall flesh and blood in *Us*; for Christ sayd, *Whosoever shall not eate the flesh of the Sonne of Man, hee hath no life in himselfe.*

21. Now there must be a mouth which indeed is proper and fit to eate it, for it will not be given to the Beast, much lesse to the *Ens* of the Serpent; for every spirit eateth of its Mother, whence it is arisen; which I give to every understanding man to consider of, and here I onely mention what a Christian ought to be, if he will account himselfe a Christian.

22. For a Beast is no Christian, but he that is *Baptized* with the *Holy Ghost* in the *Death of Christ*, who hath put on Christ, and liveth in Christs heavenly flesh and blood; who hath *tasted Christs Supper*, and sitteth with Christ at Table; he is a Christian that walketh in Christs footsteps, and continually mortyfieth the Antichristian evill Beast in flesh and blood (which still adhereth to a Christian) binds it, and depriveth it of its strength, and patiently resigneth himselfe up in temptations, which *many hundred* wayes are offered him, for his tryall and purification.

23. A Christian must learne the *A. B. C.* backwards, and account the wisedome of his Reason foolishnesse, that Christ may gaine a forme in him, and he be made *capable* of the heavenly Wisedome.

24. For the wisedome of the outward World is blind in respect of

of God, and seeth him not; Albeit all things live and move in God, and he himselfe is through all things, and yet he possesseth nothing, save that which dyeth from its owne will; that he must possesse, and he possesseth it willingly, for it willeth nothing without him, and it is in the *End* of the *Creation*, and also in the *Beginning*.

25. Whereof I could further mention unto you, if occasion here did permit, the which I have in my Writings largely described and declared out of the centre, and Originall of all Essences; and here onely I have hinted in briefe, what a Christians state, being, and condition is; if it should please you further to consider of it, and to give up your selfe into this processe, as I likewise hope that you are already in it.

26. But for a more brotherly recreation, I thought good to visit you with a short *Epistle*; and to solace my selfe a little with you in the hope and faith which worketh, and is in *Us*, untill we be once freed from this Cottage, and be afterwards refreshed, and quickned perfectly one with another in Divine and brotherly Union, and *Vision*.

27. And this I have done upon the desire of the Doctor above mentioned, in all syncerity and uprightnesse; and so I commend you to the tender Love of Jesus Christ.

This 10th Epistle is a most pretious thing

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also this following Epistle wch is the 11 is of such worth that it can not be valued to its deserts by any But those

THE ELEVENTH EPISTLE:

Our Salvation *is in the effectuall* working Love *of Jesus Christ in* Us.

1. EARE Brother in the life of Jesus Christ, I wish from my heart the Divine working Love unto you, that your noble Lilly-twig sprung forth in Christ, may in the power of Christ, grow great, and bring forth much fruit in the Paradise of God, to the heavenly joy of us all, and our eternall brotherly fellowship.

2. I rejoyce in my soule, when I perceive that a goodly, vertuous, faire *Branch* is sprung up in our Tree of life Christ; and I hope also to be a partaker of its good fruit.

3. As one branch on the Tree doth enjoy the sap and power of the other, and they all doe mutually grow, and beare fruit in one onely *Power*; so likewise we are in the Tree of Christ all onely *One*, which [Tree] is *CHRIST in us ALL.*

4. Seeing then that you freely and unfeignedly with all acknowledgement of heart and mouth, doe approve your selfe to this Tree of life; and on the contrary doe renounce, and gainesay the poyson, and delusion of Satan; therefore I wish nothing more at present, then that I might be able in the power of this Tree which is *Christ*, to impart and give the influence of my power received from him unto you, that we might grow together as members in one Power.

5. And I make no doubt, but the most High hath begotten his *Lilly-twig* in you, for without Divine Power we have *no longing*, or *hunger after God*, and also we cannot know him without his spirit in us; all that we understand and know of him fundamentally [or in reality] commeth from his Revelation and Operation.

6. For albeit the World prateth and talketh much of God, yet it doth it onely from *Custome*, and receiveth its knowledge from the Hystory

Hystory of the literall word [by the habituall faculties of its naturall reason] and yet it is void of true knowledge.

For *none knoweth the Father but the Sonne and he to whom the son will reveal him.*

7. And therefore we have no true knowledge of God, unlesse it be given us of the son, who liveth in us, if we be [living] branches on the vine.

8. For Christ said, *whosoever is of God he heareth Gods word*; and to the Reason-learned who were onely skillfull and taught in the *letter*, he said, *therefore you doe not heare, because you are not of God*; also *you are not my sheep; you are ravening wolves, and hirelings.*

9. Therefore I say, that if we will speake aright of God, and understand his will, then his words must abide in us, in a quicke and living working; for Christ said *without me you can doe nothing*; also *none can call God Lord without the holy spirit in him*; for his calling Lord must be borne of God, and flow from the *holy Ghost*.

10. Nothing is pleasing to God, and also nothing is accepted of God, but that which he himselfe doth and worketh in and through the spirit of man; therefore saith Christ, *all the plants which my Heavenly Father hath not planted shall be rooted out and burnt with fire,*

11. Therefore my beloved brother, you doe well to hold and keep your selfe to the *Originall of life*; and desire power and strength from it; you shall be well quickned refreshed and strengthened, you are an acceptable guest to God and the members of Christ, in [this] your purpose.

12. And if you persevere stedfastly and resist the devill, the World, and the Earthly flesh and blood; and prepare your selfe to fight like a true Noble Champion, for Conquest against *all these*; and overcome in you the Potent, and open Enemy *selfe-love*; and come aright into our Generall *LOVE*; then you shall certainly know, and finde by experience that the noble and exceeding worthy Trophee, or Crowne, of Christs conquest, which he obtained in the overthrow of death and Hell shall be set upon you, with the Heavenly Kingdome of joy.

13. And then all the Children of Christ together with the holy Angels, shall exceedingly rejoyce more with you, then for 99 righteous ones, who have allready obtained it.

14. And the fair and noble *Sophia* shall be given for a spouse unto your soule, which now at present standeth at the doore of your soule, and doth earnestly entreat and call you with her voice; and knocketh bidding you to come forth, and hold out aright, in Battle against sin, death, Devill, and Hell, and with your earnestnesse or fixed resolution, to set the great Perards against the strong Fort of nature, and shee will helpe you to blow up, and demolish this strong Fort.

15. And

15. And then you shall *see great wonders*, and at the hour of Conquest the joyfull nuptialls or marriage of the Lambe shall be celebrated in Heaven in you; and then the * *Shepheards staffe* shall be given by Christ, into the hand of your soule.

* *Shepheards Crooke.*

16. But be sure, remember to keep truly and faithfully unto the end, what you have promised unto this chast *Sophia*; it must be in right earnest and not to looke back again into *Sodom*, as *Lots Wife*; who was turned into a *pillar of Salt*.

17. But you must goe out of *Sodom* with *Lot* according to Gods command, and enter into the footsteps of Christ, not at all regarding the scoffings, reproaches, and opprobrious speeches of the World; but love the * Brand of Christ more, then the friendship, honour, and goods of the whole World, and then you may walke along with us, upon the Pilgrims path of Christ.

* Or, *Marke.*

18. But if you doe not relish this, but minde and desire rather the pleasure and honour of the World, then you are not as yet ready and prepared for the Marriage, and to come to your Spouse, our loving and deare *Sophia*.

19. Therefore consider well your selfe, behold and examine well your whole heart, if you finde a longing desire and drawing thereunto (as I in part perceive and take notice of) then doe not delay or put it off an houre, but goe forward, and enter with a right earnestnesse [or fixed minde] into repentance, and yeeld up your will wholly and fully, to enter instantly thereinto, and never to goe out from it againe; albeit you should therefore *forsake body, LIFE, Honour, and Goods*.

20. And if you doe thus then you are rightly prepared, and the true *Pioneer* will come unto your soule, and doe that in you which you cannot doe without him.

21. And although afterwards [vaine] inclinations, and great strife and opposition in the flesh might stick and cleave unto you; and your reason call you a Foole; yea though Gods anger should cover and cloud you in soule and body, yet all this will not hurt you; you shall spring forth under such thornes with a new minde, and walke with the spirit in *Heaven*.

22. And albeit the earthly body must be conversant with the creatures, yet it shall be with it, as with a rough stone, in which fine Gold groweth.

23. Be not at all offended at my tribulation, and persecution; neither be afraid; for it is the marck of Christ; Looke but back into the Scripture, and see how it went with the children of God; how were they continually persecuted and killed by *those* who should have taught *the wayes of God*.

24. For I am entrusted with a precious Pearle, which God doth so

so cover, that the unworthy see it not, but are blind therein, and are offended at the simplicity of the person; that so they may remaine blind to themselves in the wisedome of their owne Reason; this they see, and yet doe not understand it, seeing they scorne and despise the simplicity of Christ.

25. But the time is very *nigh* at hand when they shall give an earnest *account* for it.

26. But that God hath given you to understand what it is, and from whence it commeth; be thankfull to him for it, it is befallen you out of grace; for you have humbled your selfe before him, and there may yet greater grace happen unto you, if you persevere stedfast in *humility*, and *earnest Prayer*.

27. I will willingly impart unto you my Love, as a member of Christ, with praying and cooperating; for it is meer joy in my heart so to doe; albeit I must therefore suffer bodily trouble and calamity; yet I rejoyce to see what God the Lord hath done by me poore Man hitherto.

28. Satan cannot hinder the wayes of God, and though it seemes as if he hindered them by his murtherous cryes, yet they are thereby the more divulged and made knowne, so that the Children of God doe enquire after the true ground.

29. But the wicked crew is thereby hardned and hindred; but others are thereby called, and this you shall *see before a yeare come about*; and though they *kill* me, yet it must goe forward; for it is from the Lord.

30. And I commit you to the tender effectuall working Love of Jesus Christ; and commend my selfe unto your brotherly love, favour, and affection.

Dated at Gærlits, April
25. 1624.

J. B.

THE

THE TWELFTH EPISTLE: TO Mr. JOHN BUDOFSKY.

Our Salvation in the life of Jesus Christ.

Worthy, much respected Sir,

All syncere wishes of Divine Salvation in holy Power; and of all temporall welfare premised.

1. Have received your Letter sent to me for Christian friendship and refreshment, in Divine knowledge, in Divine desire, and affectionate hearty Christian Love, and it is exceeding welcome, and acceptable to me.

2. And also I doe rejoyce that yet God hath his children, and little flock here and there, whereas else at present the World is deeply drowned in wickednesse, and is apprehended in the *fire of Anger*, which *shortly* shall make a great rent in the Antichristian *Christendome*, as it is knowne and manifest.

3. And that man doth very well and *right*, who learneth to *know himselfe* aright what he is, which cannot be brought to passe through Reason, and sharpe searching [or deep studying and speculation in naturall acruments of Reason] but in the true * *processe of Christ*, in a reall *resigned* soule, which disclaimeth and forsaketh the Reason, and its owne wit and humane selfnesse, and entreth with a true conversion from the earthly way into the highest simplicity of Christ into the true and deepest *humility under the Crosse of Christ*, as Christ hath faithfully taught us, and sayd, *Unlesse you turne and become as Children,*

* Or, *Following,*

Children, and be borne anew of the water, and holy spirit, you cannot see the Kingdome of God.

4. Whereunto a true reall *Resignation,* and renouncement of humane *selfe* doth belong; that man wholly betaketh himselfe into his inward Ground, and wholly annihilate himselfe in Selfe, and turne himselfe by earnest Repentance with inward entire desire from this Worlds *Being* in to God, and wholly dye in the death of Christ to his owne strength and selfe-will, and fall downe or sinck into the mercy and compassion of God; that so he may be apprehended of the holy Spirit in the inward ground in himselfe, that the same may see, will, and act through him, what is pleasing to God; who onely is the *true Searcher* in Divine knowledge, and the light of the soule, in which light it beholdeth and knoweth God, and in *no other way* may it attaine to Divine and Naturall knowledge, vision, and contemplation.

5. For the naturall rationall man understands nothing of the Mystery of Gods Kingdome, for it is without, and not in God, which is plaine and manifest by the learned in Reason, in that they contend, and wrangle about the Being and will of God, and yet know it not, for *they heare not Gods Word in them.*

6. And all is dead and voyd of understanding in reference to God, which hath not the living voyce, and the *Divine hearing of the new birth* in the *Ens* of Christ in it; that the spirit of God may give Testimony of his outward hearing and teaching in him, in which internall seeing, God onely is knowne, and his Being understood, to which the outward literall, or written Word is onely a forme and a prepared *Instrument.*

7. But the true understanding must flow from the inward ground, out of the living Word of God (which must before be opened and *revealed in Man) and enter into the written Word.* that there may be one concordance and harmony, else all teaching of the Divine Being and Will is nothing but a building upon the great *Babylon* of earthly Reason and Wonders.

8. In which internall ground all my knowledge concerning the Divine and naturall ground hath taken its rise, beginning, and understanding; for I am not borne of the Schoole of this World [or educated in Scholastick Arts] and am a plaine simple Man; but by Gods spirit and will, I am brought without my owne purpose and desire, in to Divine knowledge in high naturall Searchings.

9. Which knowledge, and free gift of *Grace,* I shall heartily and willingly impart to my deare Brethren, and fellow members in the life-Tree of Jesus Christ, and dayly make supplication to God, that their hearts might be opened in *Divine hearing and understanding*; that such knowledge might be manifest, and made knowne also in

them, and we might be delivered out of the contentious Disputing *Babylon*, and be brought into one brotherly love, and *heare in us* what Gods will and being is.

10. And Sir, I let you understand that your acknowledgement and rendered friendship, is of great acceptance with me; and I wish also to discourse with you of Divine matters, and recreate my selfe therein, which (being we are so from one another) cannot be done so well, and yet it may fall out; for I am fully intended (when the dayes be a little lengthened, and we be somewhat better assured of more constant weather, if God grant so much favour and time of *Peace*) to conferre with you and other good Brethren, and friends in those parts by word of mouth; and then I will answer your propounded points, and speake with you fundamentally of them, which now in haste cannot be done: And I commend you, and yours, to the meek Love of Jesus Christ.

Dated, 13. *December*. 1622.

THE

THE THIRTEENTH EPISTLE.

A LETTER Written to one In TEMPTATION, and trouble of Minde, shewing whence it ariseth.

Our Salvation is in the life of Jesus Christ in us.

1. EARE Sir, my *Fellow-member*, and Brother in Christ our Saviour; my cordiall wish and cooperating desire of the Divine Love and Grace premised: I desire to let you know in Christian Love, that I have considered your condition in a Christian Sympathy and fellow-feeling; and have brought it before the gracious compassion of the most high, to see what hee would be pleased to let me know therein.

2. Whereupon Sir, I must tell you, that I in the same gracious compassion obtained such an insight and *Vision* of your condition and Temptation, that the ground and cause of it is made knowne to me; and I will set it downe in briefe for a *Memorandum*, that you may consider and ponder it seriously by your selfe.

3. The *first* cause of such strong working temptation, is the supernaturall super-abundant and unspeakable love of God; (that is, the

Divine good will, and then the creaturall will of man strugling one against another) that the humane will refuseth fully to resigne and give it selfe up with totall confidence unto such great grace of God ; which is tendred unto it out of pure love ; but seeketh it selfe and its *owne love* of transitory things ; and loveth it selfe, and the *beings of this World more then God.

*Or, *Things.*

4. Therefore mans own nature (which in its owne centre without the love of God, standeth in meer anguish, strife, enmity, and unquiet contrariety) tempteth him ; into which also the Devill shooteth his false desire, to lead man astray from such high grace, and love of God.

5. This temptation is the greatest ; and it is even the combate which Christ maintaineth with his love (shed forth into the nature of man) against such *selfeneſſe*, also against Gods anger, sin, death, Devill, and hell, in which combate the humane Dragon must be devoured by the love of Christ, and changed into an angelicall Image.

6. And if the love of God in Christ *had not its influence in you*, you should have none of this combate, but the Dragon (*Viz.* The false devilish will) would maintaine his naturall right [and possession without *any such conflict* or disturbance.]

7. Now therefore this perplexing, and distressing temptation is wrought very sensibly in nature by the Dragon, who is in travelling anguish with his owne nature, when such great love of God commeth into him and would change his naturall right into *a divine* [selfe-denying] *will*.

8. For here Christ [the Serpent-stroyer] standeth in man, in hell, and stormeth, or assaulteth the strong prey-fort of the Devill, whence ariseth such strife ; where Christ and Lucifer fight for the soule, as God hath given you to see, and know experimentally in the first Temptation.

9. Thus *Christ bruiseth the head of the Serpent, and the Serpent stingeth Christ in the heel*, and the poore soule standeth in the middest in great trembling and sadnesses, and can doe nothing, but onely stand still in *hope* ; it is not able also to lift up its face before God ; and powre forth its effectuall prayers ; for the Dragon turneth its face towards the vanity of this World, and shewes it the beauty, and glory of this World ; and mocketh it, because it will become another creature ; and represents unto it the Kingdome in which it liveth and its naturall ground.

10. And here the soule standeth with Christ in the Wilderneſſe, in the *forty dayes Temptation* ; where the might, glory, riches, and pleasure

sure of this World is tendred unto it; alluring it to elevate it selfe, and enter into its owne selfe-will.

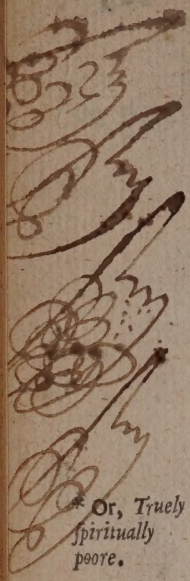
11. The *Second* Temptation of *Lucifer*, and the selfish Dragon of nature, is this, that when the soule hath tasted the Divine love, and hath beene once illuminated, then the soule will have that same light for its owne propriety, and worke therein in its owne Power and ability as in its owne peculiar possession; understand, the nature of the soule, which being without Gods light is a Dragon as *Lucifer*, that I say will have it for its owne propriety; but this Dragon will not resigne up his naturall right; he will be a maker and disposer of the Divine power, and live therein in great joy in his fiery [selfish] nature; and this cannot be.

12. This Dragon (*Viz.* the fiery nature) must be changed with its owne will into a Love-fire and forgoe his naturall right; but he is unwilling to doe it; but he in such a change or transmutation looketh for an *owne selfe power*, and yet findeth none, and therefore he beginneth to doubt of grace, because he seeth that in such working he must forsake his naturall desire and will; and hence he continually is afrayd, and will not *dye* in the Divine light *from his owne naturall Right*, but alwayes *thinketh* that the light of *Grace* (which worketh without such sharpnesse and fiery might) is a *false* light.

13. Whence it commeth, that the outward Reason (which however is blind [and seeth nothing aright of it selfe]) continually thinketh: O! who knoweth how it is with thee, whether it be true or no, that God hath illuminated thee, that he is in thee? It may likely proceed from such a *Fansie*; thou seest not the like in other people, and yet they thinke to be saved as well as thou, thou makest thy selfe thereby onely the foole of the World, and standest in feare and trembling at Gods anger, more then those who comfort themselves onely with the *promise* of grace upon the *future* Revelation.

14. Thus it commeth to passe, that then the internall ground doth sigh and pant after the inflammation and motion of the light, and faine would have it; but the nature is able to doe nothing; it is as if it were wholly rejected of God, which is also true, as to the Selfe-will; for *God* hath *planted* a new will *into it*, it must dye to its owne will, and be changed into Gods will.

15. And because the will of nature must here dye and resigne up its owne right to the will of God, therefore such grievous temptations are therein; for the Devill will not have his *Prey-Fort* to fall, or be demolished; for if Christ shall live in Man, then the spirit of selfe-lust



selfe-lust and imagination must dye, and yet it doth *not wholly* dye in the time of this life by reason of the flesh, but it *dyeth dayly, and yet liveth*; and therefore there is such contest, which no wicked man feeleth; but onely those who have put on Christ, in whom Christ fighteth with *Lucifer*.

16. The *Third* Temptation is in the strong holds of the Devill, namely, in the will, and minde, as also in flesh and blood; where the false Centres lye in man, as a peculiar selfe-will to the proud temporall life, to the lust of the flesh, to earthly things; also many curses of men which have beene wished upon his body and soule, through his temptation; all the sins which have grounded and concentred, and yet stand in the *Astrall* spirit as a strong Fort; in which Christ now fighteth, and will destroy it; which strong hold of might, pleasure, and beauty of this World, the humane will doth still esteeme and hold for its propriety and best treasure; and will not resigne it up, and be obedient to Christ.

17. Therefore beloved Sir, and Christian Brother, I tell you, and give you to understand what our loving Lord Jesus Christ hath shewn me in my consideration; examine your selfe, what your Temptation is; our Deare Lord sayd, *We must forsake all, and follow him*; and so we should be right * Christ-like poore.

* Or, *Truely spiritually poore.*

18. Now if you yet stick with your minde in the selfe lust, imagination, and love of earthly things, then therein (namely in those Centres which yet worke in you) you have such Temptation.

19. But if you will follow my child like counsell, I tell you this, that when such Temptation doth arise in you, you must then imagine nothing else to your selfe, save the bitter suffering and dying of our Lord, and consider his reproach and scorne, his contempt, and poverty in this World, which he hath undergone and done for us poore men; and resigne your *desire* and whole will thereinto, that you would very *faine be conformable to his Image*, and with all unfaigned willingnesse follow him in his * processe, and patiently endure whatsoever is layd upon you to suffer, and that willingly for his sake; and desire onely to be conformable or like unto him; and for his love sake and will be content to be abject, despised, in contempt, and affliction, that you might but mainetaine and *keepe this his Love in you*, and will no longer to your selfe, but onely what Christ willeth through you.

* Or, *Way of life.*

20. Deare Sir, I feare me, there is yet *somewhat* in you, that is *displeasing* to Christ, by reason whereof there is such strife in you, Christ willeth, that you should with him dye to your owne will, in his death, and arise in his will, and live with him; and *Christ is at present in your soule, and striveth for your soule.*

21. Let

21. Let all earthly will goe, and resigne up your selfe wholly and fully; let joy and sadnesse, comfort and conflict, be all one unto you; and so you shall with Christ be *a Conquerour* over the World, Devill, Death, and Hell; and at last finde by experience what Christ hath beene in you; and wherefore this hath hapned unto you, which hath been the processe of all the children of Christ: I speake out of Christian affection.

Dated on the day of Christs going to his Suffering, and Dying:

AN. DOM. 1623.

J. B.

THE

THE FOURTEENTH EPISTLE.

TO FREDERICK CRAUSEN, AT GOLTBERG.

The open Fountaine in the heart of Jesus Christ be our refreshment and constant Light.

1. WORTHY, Learned, and kind Sir, my Friend and beloved Brother in Christ; all hearty wishes of the love, illumination, and blessing of God premised; your diligent Study in the *Divine Wisedome* is very acceptable, and joyous to me.

2. And so much the more, in that I perceive in your Letter, that *God* hath *opened* your heart and spirit to a right understanding; and I wish from my heart (as indeed I doe not at all doubt) that the precious *Corall* in the humanity of Christ might againe spring forth (in the spirit of Christ, and his tender humanity *in us*) from the inward man in your Paradificall Plant withered in *Adam*, and bring forth true fruits for the Table of God.

3. And that the noble, and pretious branch may be fast engrafted in the vine of Christ, and spring forth a fresh from the same; and may blossome with us amidst this present wicked Thorny World; and helpe to *foretell* the *Summer* of Christ in his time of the *Lilly*; indeed

indeed *some branches* out of Christs *Rose-garden* doe here and there appeare; and doe spring forth as a wonder of God in the midst of the fire of tribulation in *Babel*.

4. But that you say, my Writings have given you some direction, goe to; be thankfull to God for it, who thus manifesteth his wonders, and deep hidden wisdome by mean and unexercised People, and sets them for a light to the children who in the Cradle of the World, worke in their *Babel*, and *Fable*; and that they are convinced by mean Simplicity, that their workes, will, and life, is onely a carved Image, and a forged selfish invention; that hath not its foundation and root in him.

5. As at present the most high hath given us manifoldly to understand whence in short time his wonders in his hidden wisdome are [and shall] be declared to the World in *Writings for the light thereof*; in which our posterity, and all those who obtain understanding from God in them, shall not onely wonder, but *exceedingly rejoyce*.

6. I understood by Mr *Walter*, that you have received some of my Writings, which doe much delight you; yet I could wish that you had the last peeces also, which are more plaine and cleare, and have a *Sweeter* foundation, in which the manifested God, may be knowne in all his wonders, and workes very clearely.

7. They will in *many places* open more light unto you in your practice: for the ground of nature is very clearly discovered therein; as also our very fair pleasant Garden of Christ, of the *new birth*.

8. Beloved *Frederick* it will give you much furtherance to temporall and eternall exercise; and I hope that you (being an engraffted cyon) shall not breake of from the *tree* of the Divine wisdome; for shortly there will come a time when it shall be of *needfull use* and you shall rejoyce among the *firstlings that goe out from Babel*.

9. I highly thanke you for your *Present* which I have received; and I shall, for its recompence, cary it in my will *into* the *Mystery of the most high*; *and it shall be received* as a *treasure* for you; and I acknowledge hereby, your true open heart.

10. However the *Pearl* will not be *therefore* given, *but for nothing*; as God hath done for us in Christ; and so one member is bound unto the other; and I commend you to the sweet, and pleasant love of *Jesus Christ* and exhort you *further* to seeke after the Pearl.

Dated, 17. *July* 1622.

J. B.

THE FIFTEENTH EPISTLE.

The Salvation and Light of God in the life of Jesus Christ enlighten you, and give you further to understand his will.

1. COURTEOUS Sir, and good Friend; I cannot but rejoyce with you, in that you have given up your life to [be] a plant of God; and so it springeth and buddeth forth in the body of Jesus Christ the Sonne of God, who hath begotten us againe to a living creature *in himselfe*, and hath set us before his Father as a lovely plant in his pleasant Paradificall Garden, to his joy and deeds of Wonder.

2. And I finde (if I consider aright) that you are not onely a Plant of God for your selfe, but as a pleasant Herb, and Flower doth not hold its strength and vertue within its *Selfe*, but doth cast forth and diffuse its vertue for a sweet relliſh unto all living * *Essences*; and freely presents it selfe unto all creatures, what ever become of it, and so it doth not spare it selfe, but continually produceth its power and smell,

* Or, *Things.*

3. And thus I finde it to be with the soule of man, which continually groweth and freely yeeldeth its power or vertue for *him to tast that desireth it, and is capable of receiving its power*; be it either to love, or anger; to the life of God in Christ, or to the life of pride, leading into the utmost drift of misery, which in the end befalls those that are not growne in God.

4. But praise, glory, and honour, unto those who are regenerate in Christ, who although they doe here lose their life, and appeare before the *Sting* of the *Thorny Plant* as a poore useleſſe Herb, that is trampled under foot; but as an Herb that is cut downe and is no more seene or discerned, and reason sayth it is quite gone, but for all that it hath its root in the Earth, and springeth up; thus

thus likewise the soule of the *Saints* is *engrafted* into the *holy* life of Jesus Christ, and standeth in God his Father, and springeth forth againe through *Death*.

5 At which (seeing we have knowne the same effectually) we doe rejoyce; and therefore we esteeme the life of this World, which consisteth in the source of the Stars and Elements, as *the least*, and doe rejoyce that we are the Children of God.

6. Seeing we know that God is *really in us*, and yet he is hidden to our earthly life, therefore we know that our soule is in God, and springeth up in God, and the body is in the Dominion of the Stars and Elements, according to the source of this World.

7. Thus we are Gods Image and likenesse, who himselfe is all; Should we not therfore rejoyce? *Who will separate us from God*, if the soule be in God, where no death or destruction is?

8. Therefore my deare faithfull Friend, and Brother in Christ, I esteeme it great joy unto me, that I have found a precious plant of God of you, of which my soule smelt, and thereby was strengthened, when the Oppressour would have torne it out of the Land of the living; when it lay under the Oppressours; and the *Thorny Plants of Antichrist* intended to devoure us.

9. But as God commeth to helpe the branches which stand in him with his power that they might not perish; albeit Devill and Death doe storme against them; so they must spring forth againe through death, and the wrath or fierceneſſe (f the anger and *Sting of death*; and though God bestow the most noble and precious hearbe of his Garden upon it, yet his will must stand; what is sowne in him, that must grow in him.

10. This we know, in that he hath given his heart (*Viz.* the most precious plant in himselfe) to become Man for us to a strong sweet savour of regeneration in him; that when we were in death, we might be able to spring forth, with, and through him out of death, in God his Father; and bring forth the fruits of Paradise.

11. Being then we know that we are the Plants [Fruits or *Nurserie*] of God, let us not feare any thing, but continually grow in *the life of God*, and bring forth fruit to Gods honour, and deeds of Wonder, we shall enjoy them *eternally*.

12. And being we know, that our pretious life standeth in great danger (betweene the Kingdome of Heaven, and the Kingdome of Hell; lying *Captivall* to both; in this time of life) therefore we must walke warily, and circumspectly; that our Pearl may not be broken; we must not let the *Savour of* **wrath* into us, for to corrupt and spoil us; whereby the pretious fruit is hindred in the growth and God should complain of us; *that he is like a vine-dresser that gleaneth; and would faine enjoy the pretious grapes.*

* *Sin, iniquity.*

13. Therefore let us be watchfull to fight against the Prince of wrath; that the pretious Grapes, and fruites of God may growe *in us*; in which God may have a good smell and tast; that we may be a Pleasant sweet savour to him in Christ.

14. We shall well enjoy it, when we are rid from the vanity of this life; and then we shall live and spring up in God, and eate of the pure life of God without defect; and he will be our food, and we his, that so there may be a pleasant mutuall Paradificall growth in one another, we in God, and God in us; in the eternall source of the holy life in Gods Nursery; wherein is meere perfection in pure love.

15. For which cause we labor so earnestly, and suffer the scorne and contempt of the World, that while our earthly life springeth in death, our heavenly life may spring forth through death, that so the earthly life may appeare before the heavenly as a scorne; which indeed is *not worthy* to be called a life, comparing it with the heavenly.

16. And therefore we suffer patiently in the earthly life, and rejoyce, in the heavenly, in hope that we shall be *freed from vanity*; and then we shall be well refreshed with consolation; what we have beene faine here to sow in tribulation and trouble, we shall reape in great joy.

17. Wherefore my very deare Brother in the life of God, in which you stand, you are more acceptable to me, that you have awaked me out the * *Sleep*, that I might goe on to bring forth fruit in the life of God, and afterward to rejoyce therein with the Children of God.

* *That is, By his writing to him to employ his* Talent, *for he intended to write no more after his first Book was by force taken from him.*

18. And I give you to understand, that after I was againe awakened, a very strong Odour was given to me in the life of God; and I hope to bring forth fruit therein, and to *awaken the sleepy*, as God hath awakened me out of the sleep wherein I lay.

19. And I entreat you for the holy life sake of God in Christ, that for the future, you would not be faint or weary; but animate, and quicken up your life in Christ, that our spirits may be apprehended and understood, *which cannot be without the Divine Power.*

Note.

20. For every one speaketh from his Essences in the Wonders of God, according as his life is enkindled in God; and no man can bring us to an understanding, but the onely spirit † of God; which in *the day of Pentecost did in the mouth of the Apostles change the tongues of all Nations into one, that the languages of all Nations could understand the tongues of the Apostles, whereas they spake but from one tongue, but the heart and spirit of the Hearers were opened in God, that they all understood them evey one in his owne language, as if the Apostles had spoken* in their languages.

† *Out of, or proceeding from God.*

21. Thus

21. Thus it is onely possible in God that one spirit can apprehend and understand another; for I *feare me*, that in *many places* of *my Writings* I shall be *difficult* to be *understood*; but in *God* I am *very easie* and plaine to the *Reader*, if his soule be grounded in *God*, from which knowledge I onely *Write*.

22. For I have very little from the historicall Art of this World, and I write not for the Pride and Honour sake of their Art, for I am not begotten of their Art, but out of the life of God; that I might beare fruit in the Paradificall Rose-Garden of God.

23. And that not for my selfe onely, but for my Brethren, and Sisters; that we might be one holy body in Christ to God our Father, who hath loved and chosen us *before the foundation of the world was layd*.

24. Therefore as Christ spared not his life, and so also his true Disciples, but did freely Preach the Kingdome of God; albeit they suffered scorne and *death* in this World for it, and that onely for the sake of the heavenly Kingdome; so must we not feare so much the temporall scorne and *death*, for the heavenly lifes sake, and so pray, that God would deliver us from all evill, and give us unity in one minde.

25. But I am sorry that I am so difficult to be understood of *you* in some points of my Writings, and I wish that I could impart my *soule* to you, that you might apprehend my meaning.

26. For I understand that it concerneth the *deepest* points on which the *maine depends*; where I have used some Latine words, but my meaning resteth in truth, not *barely* in the Latine tongue; but much rather in the *Language of Nature*.

27. For it is opened unto me in some measure to sound out the *Spirits of the letters*, from their very *Originall*; and I would very gladly give you the meaning and interpretation of those words which I have used, and in which you have a *misunderstanding*; but seeing it will take up some roome; and now (being I am in hast) it cannot be done; I am very willing to offer my selfe to give you a *very cleare interpretation* of them very shortly.

28. For I have beene so busied with travelling up and downe, and other affaires, that I could not pleasure you therein: I pray have a little patience to waite for it.

29. For I have yet so much to doe, by reason of my Brothers Daughter (who is lately dead) that I must run every week into the Countrey; and was also faine to make two sore journeys, with which the time is run away.

30. If it please God, that my travelling be once over, I hope, that it shall doe many a poore soule good *service*, in its hunger; yet what God will, be done; as many a *spile of Grasse* *[perisheth, when

* Or, *withereth*.

when the Heaven giveth not its raine; so doe *worldly affaires* hinder Gods Kingdome.

31. Yet I know at present *no other* remedy or meanes to maintaine the earthly body, with Wife and Children; therefore I will use all diligence, and set the heavenly before all earthly things, as much as lyeth in my power; and it shall (if you have a desire to read any thing of my Writings) be faithfully communicated unto you; albeit I would faine learne of Gods Children, *and refresh my selfe also in their Writings.*

32. For I account my selfe to be the most simple among them; I have written onely a little for my owne remembrance, and Divine exercise; but seeing you doe so please to read it, I have no cause to conceale it from you.

33. For I acknowledge your great paines, that you bestow therein; and I thanke God, that he in this World hath sent me a man *with whom* I may boldly conferre about Gods Kingdome, whereas else all is full of such blindnesse and madnesse, that I dare *scarce* open my mouth.

34. I heare the Scoffers, which come along, but care little for their scoffes; I know what spirits Children they are; I could wish, that *they had my knowledge*, and then they would *leave* their jeering.

35. Concerning the Transcribing of my Writings which I am to send, I cannot tell whether they may be so safely done by *N.* for he cannot hold his peace, and I often heare vaine scoffing men speake of my Writings, which I suppose comes from him, and cannot beleeve otherwise; for he is onely a worldly man, and borne wholly from the Schoole of this World; we should have little fidelity or security by him.

36. We should not at first cast the Pearles (seeing they are costly) in the way, but stay for another time, till they be more common, least the *Oppressour* devoure them.

37. It may well be handed him to Transcribe, yet not the *first time*; but after that it is once copied out, that so the *Oppressour* may not be able to destroy the same.

38. Concerning your desire about the Affaires at *Prague*, where I was present at the comming in of the *new* * *King* (that the same is brought into *Sagan* you have understood that it is already done) he came in at the *Fort* upon *Retshin* of *Shlan*, and was received of all the *Three Orders* with great *Solemnity*, as the custome hath been formerly among *all Kings*.

* *Palsgrave Frederick.*

39. I exhort you to heed well what the prophet *Ezekiell* hath written in the 38. and 39. Chapt. whether the time of the great expedition be not at hand upon *the Mountaines of Israel in* † *Babel*, especially in respect of the * *Sevenberger* who should get help from the

† *Confused Christendome.*
* *Bethlem Gabor.*

the *Turck* and very easily come to *the River Rine*.

40. Where the great Slaughter of the children of *Babel* may then come to passe; where two great rods of God shall appeare; the one by *War*, the other by *Mortality*, in which *Babel shall be ruined*; sheweth the spirit of the Lord in all those who have propheſied before us.

41. Although I account *the election of a right Germane Emperour* must be yet a *little while deferred*, and in the meane time great War and Contention; also desolation of many Citties strong holds, and Potent Countries shall follow, so far as even now is the right time, of which the spirit prophecieth; which we doe not so punctually understand.

42. For a thousand yeares before God is as one day; the spirit seeth all things nigh at hand, and then the *fidereall man supposeth that it will be *instantly*, yet it stands in Gods counsell.

** The Astrall Spirit, or apprehension of reason.*

43. However we know for certain the ruine of the *Citie Babel* to be very nigh, and it appeareth to us as if the time were even instantly at hand; whereas yet we cannot fully apprehend the Counsell of God, but as a Pilgrim, that is a day in a Countrey cannot learn *all*, even so it is with us.

44. For God keepeth the time and houre to himselfe; and yet sheweth by his spirit, the wonders that are to come.

45. I give you to know, that *H. N.* hath sought to copy out my desired Booke; and seeketh to get the right originall of the †first, the which as I understand shall be effected; it may the most conveniently be brought forth by *N. N.*

† The Aurora: Being then in the hands of the Common Counsell.

46. However it be; the **new Antichrist* doth mightily *Triumph* in the growth of the †*old*, and burneth like a fire in Juniper wood; it supposeth it is joy; and [a golden time] but it is in misery; and oppression; and **Babel* is of a flaming fire.

** The Worldly.*
† The Spirituall.

47. At present being in hast, I have no time to write more at large to you; for there is nothing more as yet *begun*; yet I hope soon to begin it, as my minde in the driving will *continually* sheweth me; I shall faithfully send it you at the place appointed.

** The confused Christendome.*

48. And I faithfully commend you into the *Meekenesse of Jesus Christ*.

Dated, Thursday after Martinus,
1619.

THE

THE SIXTEENTH EPISTLE.

The open Fountaine in the heart of Jesus Christ bee our refreshment.

1. NOble, Honoured, and much respected Sir, The salutation and kind wish of Divine love, and fulnesse of joy in Our *Immanuel*, in his wonderfull sweet power, together with all temporall prosperity of body premised; I desire to let you know, that I am certified how you are a Well-wisher to the * Fountaine of wisedome, and doe make use of some of my Writings, and also that you bear a great desire after the well-spring of Christ, and the *Noble Wisedome*, which hath moved me to write unto you seeing you have perused *some* of my Writings.

* *Text.* Fons Sapientiæ.

2. But there are some found, who out of envy, misapprehension, and misunderstanding of them doe prate and storme against them, as may be seen by the annexed Pamphlet, how the poore, proud, silly, man, vapoureth, and stormeth, and yet hath not the least understanding whence my writings flow.

3. Yea he puts a false and most strange sence and meaning upon them that he might thereby onely confirme his miserable *opinion*, for he hath spread abroad some writings concerning *Gods Election* of us, and thereby thinketh to entangle and snarl us in *despaire*, and so to open a gate of all lewdnesse, and wantonnesse.

4. And therefore he liketh not the tast of the open fountaine of Christ in my writings; whereupon I have made a short declaration upon his annexed pamphlet, and have given it onely in breife to the consideration of him that reads my Book, seeing the ground is elsewhere sufficiently and satisfactorily to be found in my writings; that men may see how this Carping Pamphletter thinketh to beguil, and bereave us of the cheifest treasure, on which our Eternall Salvation and

and happinesse dependeth, and that with Cunning words by alleadging and *quoting of the Scripture*; as a Toad that sucketh poyson out of honey; even so he * *Perverteth* the Scripture; as is to be seen in his description of the *Virgine Mary* and the *promised seed of the Woman*; how he therein falsifiyeth, and imbittereth the Scripture whereupon he buildeth the *Election*.

* Text. *Pulleth it about by the haire: (puls it by the eares.)*

5. At the which I am much grieved in my heart, that the man is so burthened; and possessed with such an opinion, which burthen is very heavy, and he cannot get rid of it, unlesse he learne to understand the *Centre of all Beings*; whence good and evill arise; what Gods love and anger is, and learne to understand the *Three Principles*, else he will not be freed from such Opinions.

6. Albeit I wonder not, that my Writings seeme strange unto him; for there is somewhat New that surpasseth the reach of reason, they have another sense, another understanding then his; another root whence they spring; for I have not gathered them together from the Letter, neither learned I them from other mens Writings; I was an ignorant childe in that respect, as Lay men usually are; I knew nothing of such things; I sought it not also in such a way; I sought onely the heart and open well-spring of *Jesus Christ*, to hide my selfe from the Tempest of Gods anger, and from the opposition of the Devill, that so I might get a guid and leader that might rule and direct me in my life.

7. But when this did presse so hard upon me, and my minde forced so strongly into the Combate against sinne, and death; and towards the mercy of God; that I was *resolved* rather to part with my life then to give in, or desist; such a *Garland* was then set upon me, which I hope to enjoy, and rejoyce in it for ever; and I have no Pen sufficient to describe it; much lesse can I expresse it with my mouth; and from thence my knowledge came, and also the *desire* to set it down, onely for my owne memoriall; and I was intended to keepe it by me till the last of my dayes, and how it came to passe [that it was published] you know Sir, very well, by Mr. *N.* But Gods providence and permission herein was such, that you and your Brother were called as *Firstlings* unto it, by whose meanes it was propagated.

8. Therefore I exhort and entreat you for the eternall salvation sake, to heed and minde well, the *Pearle* that God favoureth us with; for there will come a time, that it shall be sought after, and greatly accepted of; let no stormy gusts drive you to and fro; but looke upon it aright, and pray God the most High, that he would be pleased to open the doore of knowledge, without which no man will understand my Writings, for they surpasse and transcend the Astrall Reason; they apprehend and comprehend the *Divine birth*; there-

fore there must also be the very *like spirit*, to understand them aright; no speculation [or acute apprehension or notion of reason] reacheth them, unlesse the minde be *illuminated* from God, to the finding of which, the way is faithfully shewn unto the *seeking Reader*.

9. I speake in good truth and syncerity, before God and Man, and appeale also therewith before the judgement of God, and declare; that there is no good at all in any *Disputing*, without Gods light, and spirit, also nothing that is permanent, constant, undoubtedly grounded, or well-pleasing to God, may arise from *thence*.

10. Therefore he that will learne to understand the right and true way to God fundamentally, let him depart and forsake his owne Reason, and enter into a penitent, humble, and to God resigned childlike, or filiall life, and so he shall *obtaine* heavenly power and skill, and shall put on Christs filiall spirit, *that shall lead him into all truth*; else there is no true way to God, but this onely.

* *The Pearle of Sophia. The Divine illumination.*

11. If it come so farre that the * Virgins Garland be set upon him, he shall not need say any more, *Teach me, &c.* For it is written, *They shall all be taught of God*; otherwise I have no knowledge skill or understanding; I have been in my Writings as a young scholar that goeth to schoole; or as a shower that passeth by, what it lighteth upon, it hits; thus hath my apprehension beene, even to this day.

12. The Booke *Aurora* was my first childish beginning, I wrote also contrary to Reasons conceit, onely according to the appearance of light; in a magicall [cabalisticall or parabolicall manner] I understood it very well, but it was not sufficiently explained; it needed a more large description and expositon; for I intended to have kept it by me, but it was taken from me against my will, and *Published*, as you Sir, know; and I commend me into your favor, and us all into the *meeke love* of Jesus Christ.

Dated the third of July, Anno Dom. 1621.

THE

THE SEVENTEENTH EPISTLE.

Worthy, and much respected, Noble Sir,

THE hearty salutation and desire of Divine love and fulnesse of joy in Our *IMMANUEL*, in his wondrous sweet power, with all bodily and temporall welfare premised: I give you friendly to understand, that I have entirely considered of the conference lately held; and being I perceive you to be a *zealous lover of the truth, and Divine Mysteries*, I would not omit to visit you with this *Epistle*, seeing opportunity hath beene given me to answer somewhat, upon the Article of a Person, who opposed me in the Article of *Gods Free-grace* [of] *Election*; and I have sent this my Answer for you to read over.

2. But so far forth as the minde cannot rest satisfyed with this little; I am ready, and willing, if it be desired, to write such a Book, and to enlarge, and unfold it so, out of the *Centre*, that the heart might rest *satisfyed* thereupon; albeit I should suppose that a Christian might finde so much in this little that he might be satisfyed in reference to this, and other Articles.

3. But seing nevertheless that this Article hath perplexed many men, and thereupon such opinions are stated and concluded, which doe set open a gate for all iniquity, unto the World, I am therefore greived at it; being it is given me to know from the most high, that this article hath *not as yet* been understood from the very ground, and I wish from my heart, that it might be *understood*; that we might not looke *so strangely* one upon another as Men Devills, but as loving bretheren; and the innate, dearely purchased children of Christ, that we might walk in a right *true love* one towards another, which in such a *conceit and conjecture, that God chuseth one and not another, can never be done.*

4. But if I looke upon my brother as my [owne] flesh and

spirit, then it may be truely effected; which the Scripture and also the Original of mankind do powerfully testify and *convince* us of; and yet much more my Conscience in the spirit of the Lord convinceth me that I ought to love my brother as my owne life, or as my God; what would God command me to love, [one that is] a damned *Devill? no*, but [one that is] the *member* of my [owne] body.

5. Therefore for this cause I have taken an occasion to write unto you and christianly to entreat and admonish you, better to consider this article, and in that consideration, not to suffer any thing at all to possesse your minde, or take place in you, save the pleasant *Name of Jesus*, who is come into this world and manifested himselfe in our humanity, to seek and save us poore lost men dead to the Kingdome of God; and to restore againe, what was lost in *Adam*.

6. I write not this, to be a master over you, but in a brotherly manner, for a mutuall *Search*, and recreation with you, that our faith, and confidence towards God, may be strengthened in the Lord for we are on all sides but men, and should of right behave our selves in Doctrine, and life towards one another, as members; for he that findeth his brother in the spirit of Christ findeth *himselfe*.

* Or, *Understanding.*

7. Much disputing is not at all profitable, it maketh onely *confusion*; goe with me in *my Writings* unto the *Centre of all Beings*, and you shall see the * originall in good, and evill, and be freed from all *this error*, for you shall finde so much in my Writings that will give *reall satisfaction* to the minde; so far as the centre of all beings is apprehended there ariseth such joy in the minde, which surpasseth all the joy of this World; for the noble and *pretious* **stone* of the wise men lyeth therein, and he that findes it, accounts it of higher excellency then the outward World, with all its glory; should not that be joy to finde and *know God*, so that man in himselfe is *able* to see and finde *all things*, and what is scarce deciphered in a *thousand Bookes*; and to know it really in every thing? with whom shall I contend and wrangle about *Religion*, if the same be manifest in my *heart*; that I am able really to behold all things in there root; and originall.

* Or, *The Philosophers Stone.*

8. I doe *not* speake this to boast of my selfe; who am as *nothing*, and God is *all* in me, but to the end that if any had a minde to *seeke*; that he might also seeke and *obtain*; albeit I sought it not in that manner, also undestood not, yea knew nothing of it; I onely sought the pleasant love heart of *Jesus Christ* to hide my selfe therein, from the wrathfull Anger of God, and the enemy, the Devill; but then more was revealed to me then I understood, and sought for; and thence I have written, not thinking to be known withall among such *High People*.

9. For

9. For I thought that I wrote onely for my selfe, and intended to have kept it by me, even to my end; yet now it is manifest, and come into many mens hands without my knowledge and endeavour; thereupon I am urged to entreat you and others, and to put you in minde not to looke upon the simplicity or meanesse of the Author, or to be offended at the Person; for it pleaseth the most High to manifest his counsell by *foolish* people, which before the World are accounted nothing, that it may be knowne and acknowledged that it comes from his hand.

10. Therefore if my Writings come into your hands, I would that you should looke upon them as of a *Childes*, in whom the Highest hath driven his worke; for there is that couched therein, which no Reason may understand or apprehend; but it is childlike, plaine, and very easie to the *illuminate*; it will not be apprehended of Reason, unlesse Reason be enkindled with Gods light; without that, there is no finding; and this I desire to minde you of, and all those that read them.

11. Christ sayd, *Seeke and you shall finde, knock, and it shall be opened unto you: my Father will give the holy Spirit to them that aske him for it:* Herein lyeth the Pearle hidden, he that will have it must thus obtaine it, else there is no finding, save onely an halfe [lame] blind knowledge, like a delusive shadow of fansie [or a painted sound] in the Pearle there is a living knowledge, where a man need never aske, is it true? For it is written, *They shall be taught of God:* Also, *We will come unto you and make our abode in you:* Also, *Hee that hath not the spirit of Christ is none of his:* And therefore Christ saith, *Seeke first the Kingdome of God and the Righteousnesse thereof; and then all other things shall be added unto you:* He biddeth us to endeavour and *seeke* after it; not to sit still, and wait upon *Election*; but *To come to him, Matth.* 10. *and to labour in his Vineyard*; and not wait and expect driving, but to *come* willingly.

12. Seeing then I have found a *wise heart* in you, I am the more emboldened to write unto you, hoping that you will judge wisely; now if any thing in my Writings should seeme darke and obscure, and difficult to be understood; I pray set it downe and send it me as occasion serveth; I will make it more childlike, plaine, and cleare: And I commend you and yours, and my selfe with them, in brotherly union, into the meek tender love of *Jesus Christ*.

Dated, 3. July, 1621.

THE

THE EIGHTEENTH EPISTLE.

1. NOBLE Sir, After wishing you the Divine love and fulnesse of joy in Our *Immanuel*, in his wondrous sweet power, and all bodily and temporall prosperity; I friendly certifie you, as now opportunity giveth me leave, that I have considered of the *Conference* wee had lately; and being I have observed your selfe and others there present in *high Divine zeale*, as lovers of God, and his truth; who desire to search with earnestnesse the Mystery, and ground of all Beings, and to come into the light; thereupon I would not omit to write unto you, and put you all in minde thereof; and withall give further *advantage* to such *zealous seeking*, and declare how the Pearle is to be sought and found.

2. For I am also among the *Seekers*, and it lyeth me most chiefly in hand, not to hide, or bury that which God hath *entrusted* me withall, but to set it forth, that Gods will might be knowne in us, and his Kingdome might come and be manifest in our *Seeking and Desire*; and we might be found as Children of the most High, one towards another, and acknowledge one another as *Members* and Brothers, and *not* as strangers and *Outcasts*; or as Devill Men one towards another, as the Article of *Election* (as it hath of *some* beene hitherto *handled*) doth give forth and import little lesse.

3. And albeit we are apprehended and captivated in the heavy fall of *Adam* in the Anger, that his Anger hath indeed *chosen* us to be Children of *Damnation*; yet God hath bestowed his beloved heart, *Viz. The Centre of the Deity*, thereupon; and hath manifested it in the humanity; that he might againe *regenerate* us in him, and manifest the *life* againe *in us*.

4 And as the heavy *fall* came from one upon all, and passed [or pressed] upon all; so likewise the *grace* came from one and passed upon all; and the Apostle saith, *that Jesus Christ came into the World*

to

to seeke, and save that which is lost; that is, the poore, lost, damned sinner, apprehended in the wrath of God, and chosen to damnation; and not the righteous, and who with *Abel, Seth, Henoch, Noah, Sem, Abraham, Isaac*, and *Iacob*, are comprehended in the *Love*; but the poor sinfull man captivated of Gods anger; as *Cain, Ismael, Esau, and the like*; [he came] to seek and call *these*, to returne, and be *converted*; as God said to *Cain, rule over the sin let it not have its power*; if Cain could not have done this, God would not have commanded it him; also if it had not been possible for *Adam* to have stood; then he had never forbid him the tree.

5. But being man cannot thus absolutely conclude, demonstrate, and give satisfaction to the minde; for it *searcheth further* after Gods Omnipotence, thereupon there is another *Study* requisite; that a man learne really to know the *centre of all essences*, to love, and anger; what the eternall love of God, and what the eternall anger of God is, which doth harden, and devour man, and maketh him to be a child of eternall death; and how man may and *is able* in *the time of this life* to be freed out of this prison and captivity [of Gods anger.]

6. But Seeing that I have so declared, and set it forth at large in my Bookes, that I thought the minde should be satisfied; especially in the Booke of the *Threefold life*, and in the *Three Bookes of the Incarnation of Jesus Christ*; and yet further and *deeper* in the Book of *the Six points* concerning the *Grand Mystery*; the eternall birth of the deity; and of the three principles of the three Worlds, how they stand mutually in each other as one, and how there is an eternall peace and agreement towards each other; and how one doth beget the other, and desire each other, also that one without the other were a Nothing; I supposed that the minde would therein finde satisfaction, seeing the same can be demonstrated in *every* Being, and *thing*.

7. But seeing Master *N.* hath part of these Writings in his hands, though not all, be pleased to enquire after them; if they have a minde to them, they shall not onely finde the ground of this Article concerning *Election*, but of *all Articles*; and even of *all whatsoever the minde of man turneth it selfe unto*; if the *ground* be followed and attained *which is there opened*.

8. My Noble heart, I pray take not in jest, what God manifesteth unto us out of his Love, looke not upon the simplicity of the men by whom he doth this; it is his good pleasure to manifest his might in the weake and *silly*, as the World accounts them; it is done for instruction to the World; seeing all live in contention and strife, and will not suffer his spirit to *draw them*, that they might know and acknowledge Gods Kingdome to be *in US*; therefore the

Centre

Centre of his Being, and of all Beings is manifested unto them; this is done all out of his love towards us, that we might yet depart from the miserable strife, contentions, and wranglings, and step into a brotherly and *child-like Love*.

9. Sir, seeing I have found a longing minde in you, I would not conceale from you; that it will be a time of serious earnestnesse; and I say, blessed and happy are those that are comprehended under the *Sound of the Trumpet*, that hath *already sounded*; for there commeth hereafter such an earnest severity, that *Babel* and contention, together with all Pride, Ambition, Falshood, and unrighteousnesse, shall drinke an earnest draught, and even that which shee hath filled; I entreat you for Eternall Salvation sake, further to consider of it; it is knowne.

10. I am ready, so farre as the minde might not finde ground enough in my Writings, for its rest and satisfaction (if the same were *noted downe* and sent me) so to explaine, and enlarge it, out of the Centre of all Beings, that I hope the minde should be satisfied; although it lyeth not in Searching, for no searching obtaineth or reacheth the *Pearle* without Gods light; a penitent humble minde is required thereunto, that wholly resigneth it selfe into the grace of God; and that doth not search, or will any thing, save Gods Love and Mercy, in that ariseth at last the *bright morning Star*, that the minde findeth such a Pearle, wherein soule and body rejoyceth; and when this is found, then there need no further searching or teaching; for it is written, *They shall be taught of God:* Such a Pearle as this *the sound of the seventh Trumpet doth open in the hearts of many*; who with earnestnesse shall seek it in a humble, and unto God resigned will.

11. Therefore my Noble heart, I would not conceale this from you; much disputing, and grubling in *Selfe-Reason*, findeth not the Pearle; but an earnest fixed penitent will, findeth the same, which is more precious and costly then the World; and hee that findes it, he would not give it for the riches of the whole World; for it affordeth him Temporall and Eternall joy, that he is able to rejoyce, and be merry in the midst of the Dungeon of darknesse, and he accounteth the goods of this World as *dirt* and *dung* in comparison of it: Christ sayd, *Seeke, and you shall finde, knock and it shall be opened unto you:* Also, *My Father will give the holy Spirit to them that aske him for it: HEREIN LYETH THE GROUND.*

12. Let no man say, My heart is shut up I cannot pray; and if my heart say flatly no, yet I will cast my selfe into the suffering and death

death of Christ; let him cast me into Heaven or Hell, yet I will be in his death, he is made an *Eternall life* to me; and *then*, it is sayd, *None can pluck my Sheep out of my hands.*

13. The way to seeke and know the precious Pearle is very sufficiently opened in the Booke of the *Threefold life*, else I would have mentioned something thereof: And I commend me into your favour, and us all into the meek love of *Jesus Christ.*

Dated, 2. July, 1621.

V THE

THE NINETEENTH EPISTLE.

NOBLE, Worthy, and honoured Sir: All sincere wishes (through the Love of Christ wherewith he loveth us in himselfe by his *Incarnation in us*) of an happy, and in God joyfull new yeare, and all bodily welfare premised.

2. I am glad of your bodily health, and yet much more glad am I, that I observe, how the *drawing of the Father* in the spirit of Christ doth continually stirre up and worke in you a constant hunger after the precious Pearle of the Divine knowledge, which (being it hapneth in the tree and growth, wherein I also spring up and grow) doth bring to me (as from a fellow-branch in our Angelicall *Paradificall Corall*) meer desire, and acceptable Love will; and it rejoyceth me in my meditation, that the spirit of Christ hath yet his *Church* and *Temple* in the midst of the thornes, as it now appeares; and I wish from my heart with panting desires, that it might flourish and grow yet stronger; that *Babel*, and the Kingdome of contention and strife might thereby be abolished and taken away, that we might converse and walke together in love and union as the Children of Christ.

3. I should be glad withall my heart, seeing you read some of my Writings, that they might be *understood* according to *my* comprehension, and minde not for a temporall praise, and glory to me, which is in Christ onely, and *not mine*; but for our eternall fellowship and fraternity sake, which we shall have in Generall *one with another* after this life.

4. And I would very heartily impart to my loving bretheren my *Pearl* which God hath given me, that they also with me might in Divine knowledge and love bring in their fruits upon the table of God, which worke and labour is more acceptable to me then all the temporall praise, honour, and goods of the World.

5. And though I am in comparison to you as a child void of understanding, yet my Saviour hath beene pleased out of his love and grace to bestow *his* sence, minde, and *understanding* upon me and

to

to open it through *himselfe*, that I effectually know him and his will.

6. Which [albeit it seemeth fooliſhneſſe unto reaſon] is as cleare as the ſun-ſhine *unto me*, and it affordeth me joy, and deſire, that I in all temptations and afflictions from the Devill, and his *confederates* am able boldy and confidently to hide my ſelfe therein; and my hope is therein ſtirred up and enkindled with Gods love-fire; and I have as it were a fair *Garden of roſes* therein, which I doe not onely beteem unto my bretheren to partake of; but I alſo deſire, and wiſh from my heart, that the *golden roſes* might alſo *bloſſom* in them.

7. I have underſtood how that you are yet ſolicitous and troubled in the *Article* about the will of God and his *Election* of mankinde, and are yet in a deep conceit in reference to the *Decree* concerning man, as if God choſe ſome according to his purpoſe, and ſome again he choſe not out of his decree and purpoſe, and therefore he draweth them not in the ſpirit of Chriſt to the Father; or that the father draweth them not in Chriſt; which for my part hath very often perplexed me, and I wiſh unfeighnedly that it might be apprehended, how the *ground* is in its owne property.

8. For the words of the *Scripture* are right, and true about *Election*, but they are not *underſtood aright*; and thence commeth the great Evill and Miſcheiſe with contending, and eager conteſts; when I goe into the centre, then I finde the whole ground; there is nothing ſo ſubtile, or profound, there is nothing that *can be aſked* about the will of God but it is manifeſt therein as clear as *the ſun*.

9. For I finde the whole underſtanding both of good and evill; of Gods love, and anger; both deſires [*Viz.* of the darkneſſe and of the light] theſe I ſet into the humanity of Chriſt, how God is become man; and I conſider how the formes of the humane properties in the humanity of Chriſt, were wholly and univerſally without particularity *tinctured* with the love of God in Chriſt, with the eternall word or voice of the deity (that is with the *Divine mercury*) with Divine eſſentiality (namely in the blood of Chriſt,) and the wrath which was manifeſt with *Adam* in the humane property was wholly drowned. and ſhut up in eternall death; of which the Scripture now declareth; *Hell where is thy Victory? Death where is thy ſting?*

10. As the Artiſt, or Philoſopher doth change *Saturne*, and *Mars*, in the *Mercurie*, (which in *Saturne* and *Mars* in their owne fierce wrathfull *might, is an evill poyſonfull ſource or quality) into a *Panacéa*, that is into a Paradificall ſource and property, where neither *Saturne*, *Mars*, or *Mercurie* are perceived in their wrathfull pro-

* Or, *Strength.*

perties; but out of their fierce wrathfull Malignant property there, is an *ascension of love and great joy*; thus it is now also with the evill man, when he departeth out of his wrathfull, malicious will, and in resignation wholly giveth himselfe in the death of Christ into the *Panacéa* (Christ.)

11. And as the sun in the Firmament shineth upon the good and evill, so likewise the desire of the *Panacéa* Christ (being the Divine sun that shineth therein) presents it selfe to *all men*; if they would but open their will, and depart from their *selfehood*, and set there desire into that, *Christ would be borne therein.*

12. For the soul (as it is purely in it selfe) was spoken or breathed into the humane body out of the eternall *speaking* word of the Father out of the fire and light World, as out of Gods *owne Being*, and it hath both wills *Free*; out of the fire (that is, out of the Fathers anger, which is the eternall nature, in which shee is a creature, in the spirituall *Sulpher*, *Mercurie*, and *Salt*,) and out of the light of the Divine power in the Divine sound, in which the soule is an Angel, and an Image of God.

13. And though it hath lost the light with *Adam*, yet Christ hath regained the same; and hath again moved or awakened the *centre of love*, that the life of the light (if it stirreth up its desire) may again in the humanity of Christ (which passeth from one uporall, as the anger passeth from one upon all) enkindle it selfe.

14. And though it might be said, that he enkindleth whom he pleaseth; yet I declare it as a pretious truth worthy of acceptation, that the Divine light is not ingressive [or a light comming into a man from without] but it is hidden even in the *wicked* man in the *Centre*; as God is hidden in the time, but it is Arisive [that is a light springing up or opening it selfe from within] as the light of the Candle ariseth out of the Candle.

15. Man is not so altogether corrupt [forlorne, or decayed] that there should not be any possibility at all left in him; and though he be corrupt, and spoyled; yet God (when he received and took pity on man) againe stirred up, and awakened the Centre of his *Love*, (being the true Deity which hidd it selfe [or disappeared] in the Sinne [or fall of *Adam*]) in the humane Property.

16. And as the Sinne and Wrath of *Adam* (being yet but *One*) pressed upon and into all; so likewise passed and pressed the motion [or affection] of Gods love in Christs humanity, and out of Christs humanity *through the whole humanity of all men.*

17. Christ is againe become the heart in the *Humane Tree*; the Divine Sound [voyce, or word] which hath revealed it selfe in Christs humanity effectually, that soundeth through Christs humanity

in

in the *Universall humane Tree*; and there is nothing wanting, or in the way, but that the twig which is on the Tree will not draw the Sap of the Tree into it selfe.

18. It hapneth oftentimes, that the property is too much in love with *Mars*, and draweth it into it selfe, and stirreth up the heat, whereby the twigg withereth; and so the *Mars* of the soule draweth wrath and falshood into it selfe; whereby its *Mercurie* becomes poysonfull, and then *Saturne* (which is the impression of the lifes property) groweth altogether obscure and darke; and as long as the *Mercurie* of the life, liveth in such a property, he *may not* be drawne of the love of God, but of the anger of God, and is chosen to damnation, so long as he liveth, or continueth in that *Free evill* wicked *will*.

19. The love of God offers it selfe unto him, but he refuseth to accept of it; God is desirous of him; but the wrath holdeth dim: As Christ sayd, *O Jerusalem, Jerusalem! How often would I have gathered thy Children, as a Hen gathereth her Chickens under her wings, but you would not?*

20. The unwillingnesse lyeth in the way; that man in his life letteth himselfe be kept or held of Gods anger, being the wrath in the out-spoken [or expressed] *Mercury*, according to the fiery Property of the Father.

21. Deare Brother, here lyeth the wicked Childe; learne but to know what God Almighty is in Love and Anger; and how Man is even that same Being, and an Image, out of the Eternall Spirit.

22. Doe not say, God willeth the evill; he cannot will or desire any thing that is evill; according to the property, in which he is *called God*; but if I should call this property [*Viz.* of Anger] God; then I call *Hell*, *Heaven*; darknesse, light; and the Devill an Angell.

23. True, all belong unto God [or all is Gods] yet God is onely understood in the Source [or working property] of the love of the light; the Anger is in his light a cause of the love-desire, and of the Kingdome of joy.

24. When the soule bringeth its fire-desire out of its owne selfe-will into the Love-desire of God; and goeth out of its owne selfenesse, and sinketh into the mercy and compassion of God, and casteth it selfe into the death of Christ; and willeth no longer the fire-source, but desireth in its fire-life to be dead in the death of Christ; then the poyson of the *Mercuriall* life dyeth in the will of iniquity, and there ariseth a new twigge, and budding of love-desire.

25. Loving Sir, and Brother, know, that I write not as one blind or dumbe, without knowledge; I have my selfe found it by *Experience*;

rience: I have beene as deepe in your opinion as your selfe: yet my Saviour hath opened my eyes, that I see: I doe not see in my owne ability or power but in *his*; as he knoweth me in himselfe, and he will see; and I wish with all my heart, that you might have an insight into my seeing; and that you might see with me out of my seeing; I would willingly impart my heart and love to you for a propriety, and looke through this glasse out of you.

26. But I perceive that I am as yet dumbe unto you, and that I am not as yet knowne to you, in my knowledge which is given me; and I wish from my heart, that it may yet [once] be.

27. I intreat and exhort you as a Christian, in all humility that you would but gather your *Objections* together, and send them to me in *Writing*; I will deale according to my gifts, as a Christian ought, and I will declare and explaine them in such a manner, that I hope you shall acknowledge me as a Brother in it.

28 Not that I presume to doe it from my selfe, but my desire which burnes in me like fire, requires it of you; and I (as I am I) hope to God that we shall both so prosper in it, that God will unite us in his love-desire and knowledge; and it shall not prejudice you at all, with scorne or disgrace; for I have a heart that can conceale Secresie.

29. I exhort you in love to a filiall humility in the true *Resignation of Christ*; therein you may be able onely to obtaine and comprehend it; otherwise my well-wishing, good intent, and beginning is to no purpose; for I can give you nothing but my good affection, and charitable will; if you will accept of it, *'tis well!* If not, I protest, and testifie before you, and the face of GOD that I have begun my christian devoir aright towards you, and in you; I have done my part; as I am bound in *Conscience* to doe.

30. I may come to see you my selfe, if my affaires will permit; provided that it may conduce to Gods Honour and mans Salvation; for I know many thirsty soules thereabouts, with whom I might refresh my selfe, and they in me.

31. I have at present found a very pretious *Jewell*, which might be *profitable* not onely for the soule but for the *body*, and good for your *Patients*.

32. If men would labour in Christs vineyard, God might even now give us such a *sunshine*, which might warme the Apothecaries *shop*, of which many honest People have beene a long time desirous; which sun-shine would boldly dispell the smoak in *Babel* and be a refreshment to the Children of Christ in their Oppression, Misery, and Tribulation.

33. But in truth *because* men will be so Wicked and Godlesse, there

there shall be an horrible *storme* of hail, and rain, at which the Earth shall quake, and *many thousand soules* be drowned in the water.

34. I would gladly heere mention somewhat unto you, but at this time it cannot be; be pleased to take notice of the storme towards the *East*, that towads the *North*, is not far from it; in the *South*, there is a great smoak, that causeth the eyes of those in the *West*, to smart.

35. Let no man say, when the storme passeth by, that this man, or that man is righteous before God; it shall goe well with him because of his *Religion*? the anger of God is enkindled in *all*, and they are *all* alike unto him for all their *Religion*, as long as the one liveth like the other.

36. The most High sweepeth out one besom with another; but there springeth up a *Lilly unto all nations*; happy are those, that apprehend the same.

37. The thirsty soul must not say; the Lord hath forsaken mee, he hath forgotten me; as little [can God forget] as a Mother can forget her child, and albeit shee should forget; yet the Lord hath not forgotten his poor exceeding distressed and afflicted *Christendome*, he hath noted her in his wounds peirced with nailes, *his light shall shine from the East to the West for a Testimony unto all People*.

38. From the South there ariseth a Lilly towards the North; he that getteth it for a propriety [or for his owne] shall sing the song of Gods mercy; and at that time the Word of the Lord flourisheth as grasse upon the Earth and the Nations sing the Song of *Babel* in one Tune; for the beginning hath found the end. *Note*

39. Thinke upon my darke sayings, for at this time I might not be more plaine; seeing men have onely sought after Pride, and coveteousnesse, and despised the mirror of Anger; and have *not repented*, but have wrought iniquity with iniquity, untill iniquity devoures it selfe, and the wrath of God is well satiated.

40. *Humane Reason* shall here hinder little with its *Consultations*; but blow up the fire, and give further occasion.

41. God was good before distresse; but seeing men forsake God, thereupon followeth scorne and misery.

42. Let every one have a care of himselfe; but he that doth *not* seek and preserve himselfe shall be sought, and preserved: And so I commit you into the Love of *Jesus Christ*.

THE

THE TWENTIETH EPISTLE.

Our Salvation in the life of Jesus Christ in us.

1. NOBLE Sir, *&c.* All Cordiall wishes of Divine light in effectuall Divine working power, in the fountaine of Love, *Jesus Christ*, and all temporall prosperity premised: I thought good to visit you with an Epistle, and to put you in minde, out of a Christian faithfull intent and affection, of the *Conference* between *H. N.* and *D. S.* about the *Divine purpose*, and will, concerning Man.

2, And *D. S.* was not sufficiently answered at that time, upon his question; being I was not exercised in their *Scholastick* way, in reference to this Article in the contemplation of the internall ground, thr ough the outward ground; and also becaus such *meetings* by reason of the *Drink* (to which I am unaccustomed) do darken, and cloud the subtile, and *pure understanding*.

3. Also by reason of their Latine tongue [or Scholastique expressions] I was hindered to comprehend the same in his ground; in so much that he began to tryumph with his received Opinion; yet without sufficient understanding of the alleadged sayings of Scripture, and also without sufficient ground of *Logicall* conclusions in *Reason*, in which verily he is excellently well exercised, in their Scholastique way.

4. With which discourse afterward I turned my selfe in Divine *grace* to the internall ground of Divine *Vision*, to prove the same; and *prayed* unto the Lord that he would open the *understanding* of the whole ground thereof unto me, that I might know the same in its proper and peculiar *Species*.

5. Whereupon it appeared so unto me, that I (by a Divine introduction into the wonderfull workes of God) have sufficient cause and

and ground therein; whereby also it came upon me with great desire, to set downe this *Ground* of the Divine will and eternall purposes in *Predestination*, and to bring it into a Booke; the which afterwards, being it was desired of Mr. *B. T.* and others, I tooke occasion to doe.

6. *Not* to the intent to despise any body in his Opinion, or to undertake to prejudice him with any unchristian disgrace, or girding taunts; but out of a faithfull reall Christian affection, and brotherly imparting of my *Talent*, lent me of God.

7. Which worke is so deeply and profoundly grounded, that not onely the ground of this Question concerning Gods will may be understood; but likewise the hidden God may be knowne in his manifestation in all visible things, with a very cleare explanation how the ground of the Grand Mystery (which is the eternall expressed word of God, wherein the wisedome hath wrought from Eternity, and wherein all things have beene seene in a Magicall manner or Idea, without any creaturall being) is to be understood. *Note. What is contained in the Booke of Election.*

8. And also how the same Grand Mystery hath brought it selfe through the expression or outspeaking of the divine Science, through the Word of God (in the place of this World) into a severation and comprehensibility to the Creation; and how the originall of good and evill in the Severation of the Divine Science in the Grand Mystery, in the Eternall Principles, to the Divine manifestation, and working, is to be understood.

9. In which the hidden God, may not onely be understood in his Being and will, but likewise the whole ground of his manifestation through his expressed Word, out of the eternall Powers of the Grand Mystery, being the Essence of Eternity; and how the same is come into a visible, comprehensible, creaturall, externall Being; and what likewise *the ground of all Mysteries is?* And how the same is sufficiently made knowne and manifest.

10. Also therein is a large expositive ground of the * *Cosmick Spirit*, wherein the Creation of this World liveth; and withall, a very cleare ground of the internall, spirituall, Angelicall, and soulish life; also of the rise, fall, and restitution of man; and also of the Typifications of the Scripture in the Old and New Testament, concerning the Kingdome of Nature and the Kingdome of Grace; what Gods righteousnesse, and his Election, or purpose is; how the same is to be understood? * *Spiritus Mundi.*

11. Also a cleare demonstration of the Line in the Kingdome of Nature, from *Adam* upon his Children; and of the Kingdome of the manifestation of grace in the inspired Grace voyce of the incorporized Divine Science, in the *Word of Love*, in the wombe of Grace.

12. And then a cleare explanation of the places of Scripture; especially of *The* 9. 10. 11. *Chapters of the Epistle of Paul to the Romans:* On which, reason props up it selfe, where a full *Senſall ground is demonſtrated by the quotation and examination of the Scriptures.

* Or, *Senſible, or perceptible.*

13. Yet not in a Logicall way, as 'tis treated on in the Schooles; where they make onely Objections and Contradictions one against another, contriving knotty Arguments, and Dilemma's; and the one will not prove and examine the ground and meaning of the other in a Senſall way in the underſtanding; whereupon they bang, urge, judge, condemne for a Heretick, and revile one another; which indeed is nothing elſe but *Babel*, a Mother of proud, haughty, grand Whoredome, of errours and confuſion; where the Name of God is blaſphemed, and the holy ſpirit is reviled and judged by *Reaſon*, in the *literall* Word.

14. Which I wholly diſliked of to follow in my Talent; for not one jot or tittle of the *Law* in the *Scripture* ſhall periſh till all be fullfilled; and the ſayings of the Scripture together with there types muſt remaine *true*, and be not contrary, as reaſon ſuppoſeth.

15. And thereupon I have taken thoſe ſayings of Scripture which *ſeem contrary* one unto another (as, it is written; *God will that all men ſhall be ſaved*; and then again *God hardneth their hearts, that they underſtand not albeit they ſee it*) and ſo cleared and reconciled them together; that I hope to God, and his Children; that they will ſee the Divine manifeſtation of *grace*, and underſtand it, and depart from ſuch ſtriſe and controverſy about the will of God, and the perſon of Chriſt, and ſee the Juſtification of a poor ſinner before God; and learne to underſtand it.

16. which I have faithfully and diligently done towards every one according to my gifts, out of a chriſtian brotherly heart; with a further *Offer*, that if any ſhould yet ſtick in ſuch a conceit and opinion, and were not ſatiſfyed in his thoughts; that he would in a Chriſtian and friendly way ſet down his opinion with his concluſions thereupon in writing, and ſend them to me; and hee ſhall receive ſuch an anſwer upon his Queſtions and objections, that *he ſhall ſee*, that I meant chriſtianly, and that it came from a *Divine gift*.

17. Seeing Sir, that you together with your Brother Mr. *H. S.* and likewiſe the deepe learned Doctors *J. S.* and *J. D. K.* are my very much reſpected Friends, and in the Life-Tree of Chriſt my Eternall fellow-members and Brethren in Chriſt; and I as a fellow-member (from a religious heart) doe rejoyce alſo with them, ſeeing God hath adorned and endowed them with underſtanding, and wiſedome,

welcome, and other Christian Vertues; whom likewise I have acknowledged alwayes as my favourable, charitable, and gracious *Masters*; thereupon I have taken order that they should get a copy of this Treatise among them, desiring and entreating them to deale one with another, in a Christian brotherly way, and communicate it to each other for the transcribing of it, by reason of greater imployments of my Talent, and that would be an hindrance to me; else I would have sent to each a copy of it.

18. Yet if this Treatise should be intercepted and not come unto their hands, then I will send them my owne *Manuscript*; and I entreat them that they would be pleased to read it over and consider it without *prejudice* or irksomnesse; they shall finde such rich sense and meaning therein, that it will be profitable to them in many things, but especially in the Christian exercise of the *New birth*.

19. And wherein I can be further serviceable to them in my small gifts, I shall be mindfull alwayes faithfully to performe the same, as an obliged Christian, in thankfull *gratefulnesse* of their good affections, uprightnesse, candor, and favours towards me.

20. And albeit I am a man of no repute, in respect of their greatnesse or highnesse, and also in respect of *D. D.* yet let them but for a while a *little* shut up *Reason*, and think that it pleaseth the most High to manifest his wonders by simple people; and [such as are] accounted foolish in the Worlds eye; as it hath come to passe from the beginning of the World hitherto, *when Alterations have beene to come.*

21. Sirs, know for certaine, that I will *not be wanting* in giving an answer unto any mans high or profound questions, if they be *vertuous*, apt, and Christian; for the same is committed to me in trust from the most High, and given as a free gift of grace.

22. The which I mention in a Christian intent and affection, that if any had yet *any scruple* in that opinion [to see] whether I in love could helpe him to quit himselfe of it, and bring him into the *Temperature* of the minde; I should not thinke any paines too much to impart my gifts and *understanding* to him: And so I commend you and yours into the Love of *Jesus Christ*, and my selfe into their favour.

Dated, 20. *Feb.* 1623.

A POSTSCRIPT.

23. *The tribulation, &* destruction of Babel *approacheth with exceeding hast, the storme ariseth upon all Coasts; it shall be a soar Tempest;* vain hope *deceiveth; for the breaking of the Tree is at hand; which is knowne in the wonders.*

* *Domestick intestine.*

24. *The* * homebread fire *hurts its owne native countrey; righteousnesse and truth are troaden under foot; great heavinesse trouble and Calamity grow on apace.*

25. *Men shall mourne for an old empty ruineus* Cottage *on which Salvation relyeth not; they will be enraged for the* Nest *wherein Satan hath hatcht his* † *young.*

† *Pride, coveteousnesse, envy, wrath, and all falshood, under an holy shew of Religion.*

26. *The* Towre *of Babel is without foundation; men suppose to prop it up, but a* wind from the Lord *overthrows it.*

* Or, *Proofe.*

27. *The hearts and* thoughts, *of men shall be revealed; for there commeth a* *Proba *from the Lord wherby the* verball *Titular Christian shall be* laid open *in his false heart, and soule; as a reed that is tossed too and fro of the wind; seeing his heart is wavering, now this, now that way; that his* false ground *becomes manifest.*

† *The Turck shall turne a true Christian.*

28. *Many shall betray themselves, and ruine both body, and goeds, through* Hypocrisie; *the Hypocrites, and titular Christians shall quail for feare when their false ground shall be* revealed.

29. *The* Orientall † Beast *getteth an humane heart; and ere this cometh to passe, he helpeth to tear downe the Towre of Babel with his* Clawes.

* *The Emperor of Germany.*

30. *In the darknesse of the* North *there ariseth a* Sun *which taketh its light from the sensall properties of the nature of all beings; from the formed, expressed, and re-expressing word; and this is a wonder at which* all Nations *doe rejoyce.*

31. *An* * Eagle *hath hatcht young* Lions *in his Nest; and brought them prey so long, till they have growne* Great; *hopeing that they should likewise bring their Prey to him again; but they have* forgotten *that; and they take the Eagle, and pluck of his* Feathers, *and bite of his* Clawes *for unfaithfullnesse; so that he can fetch no more prey albeit he should* Starve *for hunger.*

32. *But they fall out about the* Eagles nest *and teare one another in anger; till their anger becomes a fire, which burneth up the* nest; *and this is from the Lord of all beings.*

33. *If*

33. *If the* Rich *man knew upon what foundation he stood, he would enter into* himselfe, *and looke unto his latter end.*

34. *The Sun giveth to many things life, and likewise to many things death.*

35. *But he that lyeth still in* Selfe-will; *and giveth way for his internall ground (out of which man is originally,) to lead and guid him, he is the* Noblest, and richest upon the Earth.

36. *The* Postilion *arising out of the ground of nature,* cometh, *and carryeth the* Sword *over the* Earth; *and hath* six windes *for his assistants, which for a long time* have ruled *upon the Earth; these* breake *the Postilions Sword through the* Revelation *of the* Seventh winde, *which they alwayes kept* hidden in them; *but by reason of the* Postilions Power, *they must call and manifest him.*

37. *Which Seventh winde a* new fire *revealeth, and at this time the fountaine of* grace *shall flow with sweet water, and* the afflicted and oppressed shall be refreshed.

THE

THE ONE AND TWENTIETH EPISTLE. TO FREDERICK CRAUSSEN, DOCTOR OF PHYSICK.

Our Salvation in the life of Jesus Christ in us.

1.

DEAREST Sir, Christian, and faithfull Friend, I wish unto you and yours, and all those who Desire and Love *Jesus* (in all faithfull reall Cooperating Love-desire,) the light, and effectuall working power of God in our *Life-Tree Jesus Christ*; together with all bodily welfare.

2. Upon the desire of your selfe, and Mr. *N.* I have considered those sayings of scripture, which Mr. *N.* set downe in his Letter, which you delivered to me; wherein I was exhorted to expound the same in Christian love, according to my gifts and understanding; but *especially the ninth and eleventh Chapter of the Epistle of Paul to the Romans; at which* Reason *stumbleth*; which I have not onely done willingly, and readily in Christian

Christian obligation and good affection with expounding those alleadged Texts; but I have also set downe and described *the true Ground* of the Divine Manifestation in such a manner, that I hope, many will see the truth.

3. But if there be a minde divinely bent, and addicted that can give the honour unto God; I hope it will be understood, and taken according to my meaning, and apprehension; and not otherwise interpreted, as was done formerly; which I passe over, and rather prefer christian love, as we are *bound* in Christ to *instruct* one another *friendly* in our *severall gifts* and therein give God the honour, and despise none in his Divine gifts, for he that doth so, he *blasphemeth the holy spirit*; and against such a one the Scripture pronounceth an hard *sentence*

4. Now although this Treatise be somewhat large, yet let not the Reader account it tedious and irksome; for I thought it of little importance for me to goe about to prove, and cleare such a writing without sufficient ground; and therefore I have set the alleadged places of Scripture upon the innermost ground; and shewne how they *Originally* arise out of *their centre*; and what their sence and *understanding* is.

5. For it is not enough, that I should gather together a great heap of scripture places for to oppose and contradict the alleadged; no, no; this availeth nothing before God, and the truth; for *the least tittle*, or letter *of this Law shall not passe away till all be fullfilled* saith Christ; the sayings of the scripture must remaine true, and not clash one against another; and though they seem to be contrary, and gainsay one another; yet it is onely to those, to whom the understanding of them is not given; and are not gifted, or made capable to explain and interpret them.

6. But he that will undertake clearely to interpret them aright, he must have the understanding of the *Accordance*; that he may know how to reconcile those places which unto reason *seem* contradictory; and not transfer or place them upon a *conjecture*, or opinion; whether it be so or no; if he will teach fundamentally and assuredly thereof; for from opinion and conjecture ariseth onely strife and controversy; upon which great *Babylon* is erected, *Viz.* the spirituall pride, and Whoredome; where one will be *an Apostle*; and yet is not sent or acknowledged of God; but he runneth in opinion and in the driving [or instigation] of the * *Cosmick Spirit*.

* *Spiritus Mundi.*

7. And albeit many runne in the *Drawing of the Father*; yet if the true light of the eternall life in the word of the Divine essence (being an expressing or spiration of the holy, and also of the naturall word in its severation, whence the creation is arisen, and whence good and evill have their Originall,) doth not appeare unto, and illuminate

illuminate him; he will be far from being able to unite the supposed contraries of the Scripture-sayings, and to speake from *ONE* centre so, that not the least tittle be diminished in the Accordance [or reconcilement of them.]

8. The which I set downe, not to displease *N.* or any other; but onely by reason of the long continued opposite disagreement of reason, in which the World *runneth astray*, and truth lyeth Vailed; whereby men in this article about *the will of God* doe so judge, and run on in reason and its reasonings *without ground*: but where Christ is borne in man, there strife ceaseth, and God the Father speaketh his Word in Christ through the soule of man; so such conclusions [and reasonings] there must be an inward divine light, which affordeth *certainty*; else there is no grounding upon the reason.

9. You may get this Treatise of Mr *Michael of Ender*, who hath now received it, which containeth in my *owne hand Writing* about 42, sheets; and if you are pleased to communicate the same to *N*, as your good friend and Kinsman, I am content; provided, that you tell him that he would not understand it so, as if I had written anything therein passionately against him, or any other; for such passions or affections lye not so near *in my soule*, without Vrgent and great cause; albeit I am *not* without *failings*, and declinings, yet my Saviour Christ in me hath shewne me such *grace*, that all invectives and opposite objections against me, (by one word which proceeds out of Divine love towards me, where I perceive a divine earnestnesse) doe fall away and are rejected as a weed, which I would not willingly plant in my Garden; for from thence groweth nothing but a naughty weed again.

10. Further it is againe desired of *N*, out of christian love, that seeing upon his desire I have expounded his alleadged *places of Scripture* according to my small gifts, which are knowne unto God; he would be *pleased* (if this my exposition did dislike him, and were not in his opinion sufficiently grounded and fundamentall) to doe me so much *favour* as to *expound* the alleadged texts. *especially the 9. and 10. Ch of the Epistle of S. Paul to the Romans and even those very Scriptures which I have explained*; together with the whole ground of the Divine will, to good and evill; how it is originall in man, or out of man; and unfold and declare them in a sensfull manner,

11. And then I desire that he would declare and *expound* unto me, the *inspired* word of grace, *in the seed of the Woman* in Paradise; and then the two lines; *Viz.* Of the Kingdome of the Corrupt humane nature, and of the Kingdome of grace in the in-spoken voice of grace.

12. Or if my exposition in respect of *Abraham, Ishmael, Isaac*, and also of *Jacob and Esau*, did not like him; that he out of christian love would

would shew *his gifts*, and expound the ground of them, that I might finde his gifts, and *understanding* in those places; and then if I can see that God hath gifted *him* with a larger measure of understanding in these high Mysteries then me I will accept it with great gladnesse and will love him in his gifts and give thankes unto our God therein, and I will rejoyce with *him*, as a member, in our gifts, in the spirit of Christ all which would conduce more to the profit, and benefit of our brethren, and christian fellow-members; and would be more Godly, commendable and praise-worthy, then a raw contradiction, out off affections, for mans *willfull selfe* sake.

13. But I pray unto my God in Christ, that he would be pleased to open his heart that his soule may *see* into the ground of my gifts; for truely I am a *simple* man; and I never either studyed or learned this high Mystery; neither sought I after it in such a way, or knew any thing of it; I sought onely the heart of love in Christ Jesus, but when I had obteined that, with exceeding great joy of my soule, then this *Treasure* of divine and naturall knowledge was opened, and given unto me; wherewith I have not hitherto vaunted, but heartily desired and begged of God whether the time were yet come that this knowledge *might* be *revealed* in the hearts of many, concerning which I obteined my *effectuall* answer; so that I know very well what I have hinted, and made mention of [in my writings.]

14. And though I am therefore hated by many in the World; yet men will *shortly see*; wherefore God hath opened and revealed unto a lay, meane [abject] man the *grand Mystery*; *Viz.* The *ground* of all secrets and Mysteries; and yet I *may not* reveale all that is made knowne unto me; but notwithstanding it might be done unto worthy People, if I found that it were Gods will, and profitable to men, as a while since a very pretious *Pearl* was revealed to me, which hath its time for effectuall practicall *use* and *benefit*; but it is alwaies a benefit very profitable in my soule; and doe not so much wonder and marvell at the simplicity of what God doth; for the time of the proud is come to the *end*.

15. Further I desire and entreat Mr *N*, to deale christianly and candidly, in love, with his gifts; and not as formerly to taunt and *scandalize* my name; whereby the gifts of *the holy Ghost* are evill spoken of; and then he shall be answered in like modesty, mildnesse, and *respect*; but if it shall fall out contrary to my good intent and hope that I be *further* scandalized by People, or with writings, let him know (that if I either see or hear the same with certain ground,) that he shall not want an answere to purpose, in a *Divine gift*; and he shall have no advantage or praise thereof.

16. And I mean syncerely; and I doe exhort him out of christian love and obligation to answer; if he will not declare and explaine

those places in a sensall large answer; then let him reconcile the contraries which *seem* to be one against another; and so we shall mutually *exchange our gifts*, and bring them into one ground, to the love and profit of our bretheren.

17. And I commend you and yours, and all those who seek and desire the child *Jesus* into the effectuall working love of *Jesus Christ* [desiring] that he may be *conceived incarnate, and borne in all*, and then strife and contention hath an *end*; when the seed of the Woman breaks the head of the Serpent, we come againe into the *Temperature*; and are in Christ onely *one*; as a tree in many boughs, and branches.

Dated, Feb. 19. Anno 1623.

THE

THE TWO AND TWENTIETH EPISTLE.

1. MUCH respected Sir, and loving Doctor, be pleased to give Mr. *N.* my Letter to read over, but *not* this Note; and exhort him to Christian humility; to try if peradventure the eyes of his soule might be opened, which I heartily and freely wish unto him, it will be no disgrace unto him to love, and imbrace the *truth*; for I perceive very well what lyeth in the way, and holds him off; nothing else but *selfe-love*, in that he hath hitherto layd open and divulged his *ground* so far; and obtained great repute and respect among many, and this my ground doth not wholly agree with him; thereupon selfe-love driveth him to the contrary; whereas he hath not as yet apprehended my Ground, and is as yet an Infant thereunto.

2. But if the Honour of God and memberlike love, doe take place in his affections, he hath in truth nothing against me, and my Writings; yea they might yet better and christianly improve him, but without an *affectionate will*, he will remain blind in them; for *no* reason understands this ground *without* the eternall love of God; *wherein all the treasures of wisdome are couched.*

3. But what his opinion is, I pray send me word back again, in a Letter; *his* hidden ground is hereby opened; I hope that he also will become seeing, being he hath otherwise a sharp reason, and hath well studyed the *Logick*; peradventure he will search further, but if he will not, his opinion doth not abrogate the gifts of God; he cannot overthrow this my ground, especially the Exposition of those Texts, with any *Scripture*; I meane syncerely towards him.

4. Moreover I would entreat you to shew me this friendship, as to send the *Treatise of Election* to Mr. *N.* to read over; seeing he is a curteous Gentleman, and also the Disputation of this Article, came off so with him, that it is not so to be looked upon, as if man were *struck dead* in ignorance.

5. But if need require, I shall so explaine my selfe, that they shall see from what ground I write; let them give me what *Questions* they please; let them be in Nature, or out of Nature, in the Time, or in the Eternity, I will not at all be lacking therein, in Divine Grace, but give a *sufficient answer*; provided that it be done in a Christian way, and not out of affections, passion, cavilling, or reviling; I shall in like manner deale with them.

6. In our late meeting I was ill disposed to such a Disputation, for *Wine*, and *sumptuous* fare doe *hide the Pearl's ground*, especially because I am not accustomed thereunto, and at home I fare very meanly and soberly; and Mr. *N.* was not sufficiently answered; but I offer to answer *him, and all other* that mean Christianly; let them but give me their Questions in writing, and explaine their opinion therein, that I may see what they *conclude*; I will give them a fundamentall large expositive answer, and not defend my selfe with any Sect or Sectarian Name, or Patronize my selfe therewith, in the ground of truth, not a *Flaccinian* as *N.* supposeth, but I shall stand in the ground.

7. For I teach *no Selfe ability without Christ*, to atteine the Adoption as *N.* thinketh, onely I am not satisfied with his opinion, much lesse with Mr. *N. N.* which wholly clasheth against the *Scripture*; for I am dead to all opinions in me, and have nothing but what is given me of *God* to know; and I leave all you to judge whence I know what it is; that I as a Lay, Illiterate, unexercized man have to doe with you, who are bred up in the high Schooles, and must set my selfe against *Learned Art*, and yet in my reason I know not, without Gods knowing, to attaine thereunto, but I looke upon what God doth; but in the ground of my gifts I know well enough what I doe in this purpose and intention; and yet it is no intention in me; but thus the time doth bring it forth, and thus *H E E*, who ruleth all things, doth drive and order it.

8. Concerning our *secret* discourse (as you know) you must yet be patient to goe on in that knowne proceſſe a good while; and in this beginning no other will be admitted; it may well, in the seventh yeare, be accomplished in this proceſſe; for it must bee opened through all the six Properties of the *spirituall* Ground; albeit it is already opened through the *Sunne*, yet the *Key* is scarce come into the first or second degree of the Centre of nature; for each property among the six formes of the spirituall life hath a sundry or peculiar *Sunne* in it, from the strength, influence, and originall of the light of nature; that is, of the *Essentiall Sunne*, and are to be opened in order, as their birth and originall is.

9. First, *Saturnes* Sunne is opened through the Key of the outward Sunne; that the Severation of nature is discerned. Secondly,

Jupiters

Jupiters Sun is opened, and then the powers are discerned, as a blossoming Tree, and hitherto you are come.

10. Thirdly; *Mars, Viz.* the fire-soule is opened, and then Virgin *Venus* appeareth in her white robes, and playeth with the soule to see if it might move the same to the desire of Love; it goeth out and in, up and downe with the soule; and lovingly accolates with it, to see whether it would introduce the fugitive properties of *selfe-will* (where the soule departed out of the temperature into the fugitive life, of the divided properties of the body) againe into her; that Virgin *Venus* might be againe animated [or Soulized] and re-obtaine the Fires *Tincture*, wherein its joy, and its life consisteth.

11. For Virgin *Venus* is the splendor of the white in the *Sunne*, understood in this place; but the ability to the shining is not its owne; the spirituall water is its owne propriety, which water ariseth out of the fire, where the separation beginneth in the *Salniter* in *Mars* his *Sun*, then Virgin *Venus* separates it selfe in it selfe, and covereth her selfe with a Copper Vesture; for *Mars* would have her for a propriety; but he defiles her exceedingly in his malignity; and spatters *in* earth and rust; for he cannot have her as his espoused, unlesse he gives her his owne fire will for a propriety; and that hee willeth not; and therefore they strive a long time, they are marryed ones, but they are faithlesse to each other.

12. And even then comes the *Sun*, and openeth the *Sun* of *Mercury*, which is the fourth Key, where you shall see great wonders; *how* God hath created the Heaven and the Earth; and moreover the *ground* of the foure Elements; and if you then rightly observe, you shall see your owne proper *Genius* unfolded before you, and see *how* the Word *is become Man, Viz.* the expressed Word in the re-expressing [or speaking it selfe forth] into the severation of the Powers, you will see how *Virgin Venus* is severed, and how the formes of nature doe take her into them, and goe about in a pitifull estate with her; and take her into their owne Domination, and change themselves in her, into a purple-colour; they would murther, but shee is *their Baptisme to the new life*, in this place.

13. The fifth Key is Virgin *Venus* her selfe, wherewith shee openeth her *Gold, *Viz.* the *Sunne*, that shee giveth her will and faire Garland to the murtherers; so that shee standeth as one impregnate [or humbled] then supposeth the Artist that he hath the new child, but he is far enough from it, till the *birth* thereof. *Aliter, God.

14. The sixth Key is *Luna*, when the Sun openeth this, then *Mars*, *Jupiter*, and *Saturne*, must all forsake their owne will, and let their fugitive aspiring *Pompe* fall; for the *Sun* in *Luna* taketh them into the *Incarnation*, then the Artist beginneth to be sad, and thinketh he

he hath lost, but his hope shall not be ashamed; for the *Moone* in its opened *Sun* is so hungry after the true Sun, that shee attracteth it with force and effect into them; whereupon *Mars* quaileth in his wrath, and dyeth away in his owne right, and then Virgin *Venus* receiveth him, and insinuates with her love into him; whereby *Mars* in *Jupiter* and *Saturne* is quick in this love of a joyfull life, and all the six properties doe give their will in to *Venus*; and shee giveth her will to the *Sunne*, and then the life is borne, that standeth in the *Temperature*.

15. Deare Mr *Doctor* the pen is not to be trusted, yet have a care unto the worke, it will be so; and no otherwise, move it not; least *Mercury* be enraged before his opening; for outwardly he is evill, but inwardly he is good and the true life, yet *Mars* is the cause to life; also they proceed not so plainely and punctually in the order with their opening, albeit the opening is done in *Order*; but the sensall wheel turneth it self about and windeth inwardly, till *Saturne* cometh with his will into the internall ground, and then he standeth in the Temperature, and produceth no longer inclinations; but all that you now see, are the revolting fugitive spirits; and Vaunt with Virgin Venus, but they live all in Whoredome; and they must be converted and turne into the inner ground, that they may be fixed; this is done so long, till Virgin *Venus* looseth her materiall grosse [impure] water, in which the Adulterers wantonize with her in false-will; that so she may become holy spirituall; and then the *sun* shineth in her; which changeth the nature into love.

16. Loving Mr Doctor, the Phylosophicall body is the spirituall water from the fire, and light; *Viz.* The power of the fire, and of the light; when it is severed from its grossnesse, through the opening of all the properties of nature, then it is rightly spirituall; then the *Solar* spirit receiveth no other property at all into it selfe, save onely that which is able to reach its sensall Sun in the opened; for the sun taketh nothing into it selfe, but its likenesse; it taketh its Heaven out of the earth, (if you will understand me aright) for it is its food, whence it generates a young Sun in it selfe, which is also called *Sol*; but it is a body, therefore I say unto you, keep you diligently and precisely to it; you shall well rejoyce, if God let you live so long; if onely you have the right *Father*; which I have founded for and am *greatly in love* with him.

17. This is well knowne to me, for I have lately *seen* it at which I doe not onely wonder but rejoyce; therein much is *revealed* to me, and albeit I might write somewhat more largely yet it is not necessary in this processe; also the *pen* is not to be trusted; it may be done another time; and I pray you to keep this Letter *secret*, and in faithfulnesse; if I come to you, I may entrust you with somewhat

which

which I have lately *seen* and received; yet I shall goe so far as I dare if opportunity give way and the troubles which are nigh hinder me not; then I come to *Breslaw* about *Shrovetide*; and so I may visit you in my returne.

18. Mr *Doctor* become seeing, read the treatise of *Election* with inward deliberation [or ponderings] it hath more in it in its internall ground, then outwardly, in reference to the sayings of the Scripture [is to be expressed] which inward ground, I *dare* not give, or unfold to the *unwise*.

19. Be faithfull in the * Mysteries and account the wicked World not worthy of them in its coveteousnesse; what you cannot understand Parabolically, there questions are requisite; somewhat more shall be revealed to you; yet in order onely to doe *that*, I am prohibited by the *Prince of the Heavens*; in nature and manner of the blossoming earth, I dare well doe it.

* *Text*, *In Arcanis*.

20. Therefore imitate the *Bees* that gather honey of many flowers; often writing might doe you service; yet what you please; *God takes God, need takes need*, [each thing receiveth its like.]

THE

THE THREE AND TWENTIETH EPISTLE.

TO CHRISTIANUS STEENBERGER DOCTOR OF PHYSICK.

Our Salvation is in the life of Jesus Christ in us.

1. WORTHY, Learned, Christian deare Friend; all hearty wishes of Divine Love and Grace premised: Desiring, that the Fountain of Divine love might be opened through the Sun of life, unto you, whence the *Divine water* springeth; as I doubt not but the Bridegroom hath called his Bride, *Viz. Your soule*, to this well-spring; seeing I understand that God hath placed you under the Crosse, and Tribulation.

2. This is the first marke and signe of the Noble *Sophia*, wherewith shee signeth her Children; for shee useth to manifest her selfe through the thornes of God's anger, as a faire Rose on the thorny Bush; so farre forth as the soule keepeth its vow and fidelity, for there must be a faithfull and firme Bond and Covenant between the soule, and this fire burning Love of God.

3. Man must set upon such a purpose, that he will enter into Christs bitter passion, and death, and dye therein dayly to his sins, and evill vanities, and pray earnestly unto God for the *renewing of his minde*, and understanding: He must be anointed and illuminated

nated of the holy spirit: and put on Christ, with his suffering death and resurrection, that he may be a true branch on the vine of Christ; in whom Christ himselfe worketh and ruleth, according to the internall ground of his Spirit.

4. Which Mystery is comprehended in faith, where the deity and humanity are then conjoined according to that same internal ground, in manner as the fire doth *through-heate the Iron, and yet the Iron retaines its substance; but so long as the fire burneth therein, it is changed into a meer fire.

*Or, *Make the Iron red hot.*

5. Not that the creature apprehends it in its *owne might*; but it is apprehended; when the will doth wholly resigne it selfe up to God; and the spirit of God ruleth in this resigned will; and the *will* is the true *Temple of the holy Ghost*; wherein Christ dwelleth *essentially*; not in an Imaginary thought-like creaturely manner, but as the fire in the Iron; or as the Sun in an hearb, where the influentiall power of the sun doth forme and make it selfe *essentiall* in [and with] the *tincture* of the hearb.

6. Thus it is to be understood likewise in the spirit of man, when the holy power of God doth forme and Image it selfe in mans spirit and faith; and becomes a spirituall being [or essence] which onely the soules mouth of faith, doth lay hold on; and not the earthly man in flesh and bloud, which is mortall; it is an *Immortall Being*, wherein *Christ* dwelleth in man; it is the Heaven of God enstamped on the little World; and it is a Revelation of the place [Throne or seat] of God, where the paradise doth again spring forth, and beare fruit.

7. Therefore the *Dragon* must be first slain, and albeit he yet hangeth unto the earthly flesh, as the rind and barke on the tree; yet the spirit liveth in God, as Saint Paul saith; our conversation is in Heaven, and as Christ also said, *he that eateth my flesh, and drinketh my bloud he abideth in me, and I in him*, also *without me you can doe nothing*.

8. Therefore I say, if any one be a true Christian; he is so, in *Christ*, he is begotten and innate in the life and spirit of Christ; and puts on the Resurrection of Christ, for thus the satisfaction of *Christ* is imparted *to him*; and thus also Christ doth overcome sin, death, Devill, and Hell in him; and thus he is reconciled and united with God, in Christ.

9. For the *new birth* is not a grace imputed from without; that we need onely comfort our selves with Christs Merits, and continue in the Hypocrisie of sin; no it is a childlike innate grace; that God hath put Christ with the Justification, on the *convert*; that Christ also doth redeem him in himselfe, with the power of his Resurrection from Gods anger; else, he is no Christian, let him flatter, and make devout shewes in hipocrisie, as he pleaseth.

10. Concerning the interpretation of some words (and also of that which you desire of me,) which are specifyed in my Book called *Aurora* (which have very hidden Meanings, the knowledge whereof was *given* me of the most High;) I give you to understand that at present it is not convenient to write at large and *Expressly* thereof in *Letters* seeing the time is dangerous, and the Enemy of Christ doth horribly rage and rave; till a little time be past, yet I will give you a short hint, further to consider of it.

11. As first, there is a twofold meaning of the *Northern Crowne*; The first poynteth at *the Crowne of life*; *Viz.* The Spirit of Christ, which shall be manifest in the mid'st of the great darkness, *Viz.* In the contrition [or distresse] of the sensible nature of the *Conscience*; where a peculiar motion is present; then commeth the Bridegroome; *Viz.* The power of Christ in the mid'st of such a motion.

12. The other signification is a *Figure* of the *outward Kingdome*; where the great confusions, entanglements and contentions, shall be when as the Nations shall stand in controversie; There also is the *figure*, *Viz.* the *Victory* intimated; as it stands in the Spirituall figure; how it shall goe, *and what People shall at last Conquer*, and how in the mean while, in such lamentable time of Tribulation *Christ shall* be made manifest and knowne; and that after, and in that miserable time *the great mysteries shall be revealed*, that men shall be able to know even in *Nature* the hidden God in Trinity, in which knowledge the *strange Nations* shall be converted and turn Christians; and therein is signifyed how the Sectarian contentions in Religion shall be destroyed in such Manifestation, for all gates will be set open, and then shall all unprofitable Praters which at present lye as so many *Bars* before the *Truth*, be done away; and all shall acknowledge, and know *Christ*, which Manifestation shall be the last, then the Sun of life shall shine upon all Nations; and even then the *Beast* of iniquity with the *Whore*, end their dayes, which is signifyed under the Characters *Ra. Ra. Ra. P. in R.P.* As is to be seen in the *Revelation*.

13. We dare not at present make this large Interpretation more cleare, all will shew it selfe; and then men shall see what it was, for there is yet *clean* another time.

14. Concerning *the language of nature*, I certifie you; that it is so; but what I understand in it, I cannot teach or give another; indeed I can give a signification thereof, how it is to be understood; but it requireth much roome; and there must be a *Personall Conference* and intercourse in it, it is *not* to be set downe *in writing*.

15. Also concerning the Phylosophicall worke of the *Tincture*, its progresse is not so bluntly and plainely to be described; albeit I have it not in the Praxis, the Seale of God lyeth before it to *conceale* the

the true *ground* of the same, upon paine of eternall punishment, unlesse a man knew for certaine, that it might not be mis-used; there is also no power to attaine unto it, unlesse a man first become * that himselfe which he seeketh therein; no skill or Art availeth, unlesse one give the Tincture into the hands of another, he cannot prepare it unlesse he be certainely in the new birth.

* *Enter into the New birth.*

16. There belong *two Centrall fires* unto it, wherein the might of all things consist; which may easily be attained, if man be rightly fitted: Therefore Sir, doe not trouble and toyle your selfe in that manner and way which you mention, with any Gold or Minerals, it is all *false*; the best in Heaven and in the World, from above, and below must be ingredient to it, which is farre off, and nigh at hand; the place is *every where*, where it may be had; but every one is *not fit* and prepared for it, neither doth it cost any *money*, but what is spent upon the time and bodily maintenance; else it might be prepared with *two* † *Florens, and lesse.*

† *Four shillings.*

17. The World must be made Heaven, and Heaven the World; it is not of Earth, Stones, or Mettalls, and yet it is of the *Ground* of all Mettals; but a spirituall Being, which is environed with the four Elements, which also changeth the foure Elements into *one*; *a doubled Mercury*, yet not Quick-silver, or any other Minerall or Mettall.

18. Read the * *Water-Stone of the Wise men*, which is in Print; therein is much truth; and it is moreover *cleare*, the worke is *easie*, and the Art is *simple*; *a Boy of Ten yeares might make it*; but the Wisedome therein is great, and *the greatest Mystery*; every one must *Seeke it himselfe*; it behooves us not to *breake the Seale of God, for a fiery Mountaine lyeth before it*; at which I my selfe am amazed, and must wait whether it be Gods will: How should I teach others expresly thereof, I cannot *yet* make it my selfe; albeit I know *somewhat*; and let no man seeke more of me then I have, *yet cleare enough signified*; and I commend you, together with all the Children of God, into the Love of *Jesus Christ*.

* *A Book entituled, Wasser Stein der Weisen.*

JACOB BEEM.

THE FOUR AND TWENTIETH EPISTLE.

In Answer to a QUESTION, WHY, The Statua of one that was Deceased, Wept, or shed Teares?

1. TOUCHING the Question, it is dark in the *understanding*, and there needs a *Joseph* to explaine it; for it is a *Magicall* thing, and very wonderfull; whereupon it is hard to be answered, for it proceedeth from the *Magia*.

2. Yet I will open and shew you in very briefe, what my *Opinion* is thereupon; *not* that I would conclude and passe an *absolute* determinate judgment concerning it, and leave *you and other illuminate men of God*, to their opinion and *apprehension* in it; but whether God hath given me to * prove it, that I leave to your judgement, who know the condition of the mentioned Person better then I; for all things proceed according to the time, measure, and limit of that thing.

* Or, *resolve it.*

3. A hard rough † Murall *Stone* hath no life that is moveable [or active] for the Elementall vegetable life standeth mute and still therein; and it is shut up with the first Impression; yet *not* in that manner, as if it were a *Nothing*; there is not any thing in this World, wherein the Elementall as well as the Sydereall Dominion doth *not* lye; but in one thing it is more moveable, active, and working, then in another; and we cannot say neither, but that the foure Elements, together with the Starres, have their *daily operation* in all things.

† Or, *Statue of Stone framed by a Stone-cutter, or an Image set up for a Monument.*

4. But

4. But being this is a *hard Stone*, therefore the *Miracle* is above the wonted and ordinary *course* of Nature; whereupon we can in no wise say, that it hath a naturall cause in the Stone; as if the operation of the Stone should move and put forth this; but it is a *Magicall* motion from the *Spirit*, whose *Image* is hewen out and pourtrayed in the Stone.

5. For a Stone consisteth in three things, and so all Beings consist of these three things, but inclosed in a twofold property: *Viz.* in a spirituall and in a corporall; and those three, wherein all whatsoever is in this World consist, are *Sulphur*, *Mercury*, and *Salt*, in two propertyes; the one Heavenly, the other Earthly; as God dwelleth in the Time, and the Time in God, and yet the Time is not God but out of God, as a pourtrayed Image of Eternity.

6. So Man likewise is out of the Time, and also out of the Eternity, and consisteth of three things, *Viz.* of *Sulphur*, *Mercury*, and *Salt*, in two parts; the one being out of the time. *Viz.* the outward body, and the other standeth in the Eternity, *Viz.* the soule; seeing then, that Man, and the Time, as well as the Eternity stand in one Dominion, in Man; thence wee are to consider of the *Question*.

7. For man is a * little World out of the great World, and hath the property of the whole great World in him, for God sayd unto him after the fall; *thou art Earth and unto Earth thou shalt turne*; that is, *Sulphur*, *Mercury* and *Salt*, therein stand all things in this World be it Spirituall, or Corporall, save the *soule* which standeth in such a property according to the right of *the eternall nature*, as I have sufficiently demonstrated in my Writings.

* *Microcosmus ex Macrocosmo.*

8. Now when man dyeth, then the outward light in the outward *Sulphur* doth extinguish and goe out with its outward fire wherein the life hath burned, and then the body falleth to dust, and entreth again into that, whence it is come; but the soule which is brought forth out of the eternall nature, and infused into Adam by the spirit of God; that can not dye, for it is not out of the time, but out of the Eternall Generation.

9. Now if the soule hath † put its desire into any temporall thing, and therewith hath imprinted it selfe; [or strongly set its Imagination thereupon] then it hath impressed the property of that thing into its desire, and *holdeth it magically, as if it had it bodily*; indeed it cannot hold the body, understand the elementall, but it holdeth the sydereall body untill the *Stars* also consume it, and it often hapneth that People doe appeare after there death in Houses with there owne body, but the body is cold, dead, and num, and the spirit of the soule doth onely put it on, by the astrall spirit, so long, till the body putrifyeth.

† Or, *Set its minde upon.*

10. Also

10. Also many a body is so strongly possessed of the *Astrall* [or starry] Spirit, through the *Desire* of the soule, that it is a long while a decaying; for the desire of the soule doth bring the sydereall spirit thereinto; so that the Elements are as it were impressed with an Astrall life, especially if the soule hath not yet attained to *rest*, and that in the life of the body it had strongly imagined upon any thing (and taken it to heart) and in the mean time the body dyed before it had quitted its desire, and taken it out of that thing; therefore the will doth still continually run in that same Impression; and it would fain rightly effect its cause, but cannot; and thereupon it seeketh the cause or reason of its detainment; and would fain *rest* in the *Eternity*; but the impressed thing hath its effectuall working, and driving, untill the stars *consume* it; formerly in the *Popish Religion* there was somewhat handled about it; but without *sufficient* understanding.

11. Now you may easily consider how it fell out, that the *Engraven Grave-stone*, * shed water, or wept, it is not done from the power or vertue of the stone, but from the strength and might of the *spirit*; *whose* the stone is, whose *Image* it beares; also it is not done from the soules owne essence, but *magically* through the astrall Spirit; the *constellations in the Spirit of the soule* have impressed themselves, into the sydereall Spirit in the stone; all according to the soules desire; it hath hereby signified; that there was something that lay heavy in its minde when it lived; and this sadnesse [or sore pensiveneſse of Spirit] was yet in the sydereall spirit; for *Christ* said, *where your heart is there is also your Treasure*; also in the Revelation of Jesus Christ it is written, *our WORKES shall follow us.*

* Or, *Shed Teares.*

12. Deare Sir, it behooves me not to Judge further herein; consider whether the mentioned Person had not something in her, that lay heavy upon her, before her end; whether any had done her wrong; or shee had done wrong to any body, or whether the care about her Husband and children (so far as shee was a holy Person) did not trouble her; seeing any of them going on in an evill course, that so through the power of the Sydereall spirit, through the Stone, shee might give such admonition for amendment: Noble Sir, consider your selfe aright, I may likely among all these mentioned things hit one; but seeing I never knew the Person, also kuow nothing of her, I leave the judgement unto your *Favour*, you know better then I, what her condition herein was; I write onely of the *Possibility*, how it may bee; and passe no further judgement, or determination.

13. But that this might be laughed at, and be accounted ridiculous; I passe not for it, I am not deceived; I understand (I blesse God) this ground very well; for such knowledge I have not learned

for or by, Man, but it hath been given me; and I would sufficiently ground it with further, and larger exposition if I should write of the *Humane Property*; how Man is in *Life*, and how in *Death*.

14. I send you the Booke of the *Forty Questions*, there you may see further *ground*, which notwithstanding is better grounded into the Centre of all Beings in the Booke of *the Threefold Life*; and yet much more in the Book of **the Signature of all things*: Farthermore I entreat you *not to mention* this my judgement and explanation of the Question, *much* among light people; for to a Cow there belongeth Fodder, and to the intelligent [there belongeth] understanning; the wicked man judgeth wickedly; the understanding man proveth all things: I speake from a good intent and affection.

* *De Signatura Rerum.*

1. *Jan.* 1622.

J. B.

THE

This 25 Epistle is very plaine and most most pretious therefore of great use.

THE FIVE AND TWENTIETH EPISTLE. 81

TO * CHARLES of ENDERN.

* *Carel von Endern.*

1. NOBLE, Right Honourable Sir, I wish and desire unto you (from the most holy omnipresent God, who is the fulnesse of all things, and the power of all Beings) a happy joyfull new yeare, and all prosperous *welfare*.

2. Albeit I being a simple man, never in all my life intended to have intercourse and converse with such *high Persons*, with my Gift, which God hath bestowed upon me, out of his mercy and love, or thereby to be knowne and acquainted with them; but when the *high light* was enkindled in me, and the *fiery instigation* fell upon me, then my will was onely to write what *I saw* in an effectuall peculiar manner, and knew in the Spirit; and I intended to keepe my Writings to my Selfe.

3. I saw well enough what would come to passe, but that I should esteeme my selfe, as to have my Writings knowne; never as yet came into my minde; for I esteemed my selfe too simple; I intended to write downe the *Pearle-like Garland* onely for my selfe; and to imprint it on my heart.

4. But seeing that I (as a very simple man) did not understand or take notice of this; and yet I now see plainely, that Gods intention was farre otherwise then ever came into my minde; thereupon I learne first this consideration, *That there is no respect of Persons with God; but he that dependeth on him, is accepted and beloved of him*; and he driveth his worke in him; for he is onely high, and is pleased

sed to manifest himselfe in the weak, that it may be knowne, *That the Kingdome and the Power is his alone.*

5. And also that it lyeth not in humane Searchings and Reason, or depends on the Heavens and their powers; for they doe not comprehend him, but that he is well pleased to reveale himselfe in the low and *humble*; that he may be knowne in all things; for the Powers of the Heavens doe also worke themselves forth continually in shapes, formes, plants, and colours, to manifest and reveale the holy God, that he may be knowne in all things.

6. Much more high and cleare can the manifestation of God be made in man; being he is not onely an Essence [or Being] out of the created World; but his power, matter, and peculiar Being, which he himselfe is; standeth, and assimulateth with all the three Principles of the Divine Being.

7. And there is *nothing diminished* from the Being of the divine creature, in its fall, but onely the divine light, wherein it should live, walke, and be in God, in perfect love, humility, meeknesse and holynesse; and so eat the [*Manna*] or Heavenly bread of the word, and divine power, and live in perfection like the Angels.

8. This light, which in the second Principle shineth eternally in God, (which is the onely cause of joy, love, humility, meeknesse, and mercy,) is withdrawne, and hidden from man in his fall; in that the first man (when he was formed in his Mother of the great World) did set his *Imagination*, lust, and longing, upon the Mother of nature, and desired the food of the first Principle; (wherein the Originall and birth of nature; the source of Anger, and the most Anxious birth, (whence all the comprehensible things of this World are made); doe consist,) whereupon he is become capable of the same; being, he stood upon the *same root.*

9. Thus he is according to the body, and also according to the spirit, become a Child of this created World, which ruleth, acteth, and leadeth him; and also giveth him his meat, and drink, and hath conceiveth in him the *corruptibility, and painfulnesse*, and hath gotten a *Bestiall body*, which must again *Corrupt* in its Mother.

10. For he should not have the Monstrous form; the constellation of the great World should not domineer over him; but he had his owne *Constellation* in himselfe, which did assimulate with the *holy* Heaven of the *Second* Principle of the Divine Being; that is, with the *rising* and birth of the *Divine Nature.*

11. Now man is not so farre broken and decayed, as if he were not any more the first man, whom God created; onely he hath gotten the monstrous forme, which is corruptible, and hath its beginning onely and meerly from the most outward and third Principle,

and hath awakned and opened in him the Gate of the first Principle (being the severe, earnest Source) which however burneth in the great created World, and is *wholly* enkindled in the *damned*.

12. But the right man, which God created; which onely is the true right man, is yet hidden in this *Corrupt* man, and if he *denyeth himselfe in his beastiall forme*, and liveth not according to the acting, driving, and will of the same; *but surrenders himselfe to God with his whole minde, thoughts, and senses; then this man liveth in God, and God worketh in him* the will and the deed, *for all is in God.*

13. The right holy and heavenly man, which is hidden in the monstrous, is as well in Heaven as God; and the Heaven is in him, and the *heart*, or light of God is begotten and borne in him; that is, God in him, and he in God; God is *nearer* to him, then the *Bestiall* body.

14. The Bestiall body is not his owne native Countrey, where he is at home; but he is therewith *without Paradise*; but the right man regenerate and borne anew in Christ, is not in this World, but *in the Paradise of God*; and albeit he is in the body, yet he is in God.

15. And though the Bestiall body dyeth, yet nothing is done to the new man, but it then commeth forth right out of the contrary Will and Torment-house, into its native Countrey; there need not any farre removing or distance of place, whither hee supposeth to goe, that it might be better with him; but God is manifest *in him.*

16. The soule of man is out of the first Principle of God, but in that, it is *no holy Being*; but in the Second Principle it is manifest in God, and *is a Divine Creature*; for even there the Divine light is borne; therefore if the Divine light be not borne [begotten or brought forth in it [*Viz.* the Soule] then God is not in it, but it liveth in the most originall, earnest Source, where there is an Eternall contrariety [enmity, or contrary will] in it selfe.

17. But if the light be borne, then there is joy, love, and pleasant delight in the Creature, and the new Man, which is the Soule, is in God; How should *not there be knowledge* where God is in the Creature?

18. Now it lyeth not in the willing, running, and toiling of the Creature, to know the depths of the deity; for the soule knoweth not the divine Centre, how the divine essence is generated; but it depends on Gods will, how he will manifest it.

19. Now then, if God doth manifest himselfe in the soul; what hath

hath the soule done towards it? nothing? it hath onely the *Longing* or travelling to the birth; and looketh to God, in whom it liveth; whence the divine light commeth apparent, and shining in it: and the first fierce [earnest] Principle, whence mobility doth originally arise is changed into Triumphing joy.

20. Therefore it is a very unjust thing, that the World doth so rage, and rave; so Tyranize, reproach, contemne, and revile, when the *gifts* of God doe shew themselves *differently* in man, and all have *not* one, and *the same knowledge*.

21. What can a man take unto himselfe; if it be not borne in him? which notwithstanding standeth not in mans choise, as he desires or liketh of it, but as his Heaven is in him, so likewise is God manifest in him.

22. For God, is not a God of Destruction in the birth, [or Universall Generation] but an illuminator, enkindler, and nourisher, and each Creature hath its owne Centre in it selfe, let it live eyther in the holynesse of God, or in the anger of God; *God will however* be manifest *in all Creatures*.

23. If the World were not so blind, it might know the wonderfull Being of God in all Creatures, but now that it doth so rage and rave, it doth it wholly against *it self* and against the *holy Spirit* of God, at whose light, they shall once be *astonished*; they shall not hinder the Sonne which the Travelling Mother bringeth forth in her old Age, for this the Heaven declareth.

24. God shall enlighten him against all the raging and raving of the Devill; and his light [splendor or glory] shall reach from the *East* unto the *West*; I write *not of my selfe*, but I onely foreshew that this is at hand, and shall come.

25. I would gladly have pleasured you at present with what I promised, wherein all that is herein touched and hinted at, might be clearly explained; and also what that good, and known *Doctor hath desired touching the Originall, Being, life, and drift of man, and of his soule; and also his Finall End; onely it is not yet finished.

* *Doctor Balthasar Walter. Forty Questions.*

26. For the gifts which were once given mee of God are not therefore quite dead and gone; albeit they were hid by the Devill and the World, yet now they oftentimes appeare and shew themselves *more deep, and more wonderfull*.

27. And very shortly (God willing) you shall receive somewhat thereof; for there is an higher beginning made towards it; especially of the *THREE PRINCIPLES* of the

Divine Being, and so forth of *all the things* which are promised in my * Booke.

28. Onely I am much busied with worldly affaires and employments, else a great part might have been finished; but I will be †diligent, by Divine and earnest Exercise; what God will, shall be done: And herewith I commend you into the Protection of the Almighty.

* *Aurora.*

† Or, *Use all care and diligence.*

Dated, 18. *Jan.* 1618.

Written in haste.

J. B.

This following Epistle is very Excellent THE

THE SIX AND TWENTIETH EPISTLE.

TO *CHARLES of ENDERN.

* *Carel von Endern.*

1. HE Love in the heart of God the Father, and the light of his power, in the life of Jesus Christ, be our refreshment; and helpe us to the new birth, that the true Image may appeare to Gods honour and deeds of wonder; and cause the faire sprout of *his Lilly* to grow *in us*, in the Paradisicall Garden of Jesus Christ.

2. Noble, Right Honourable Sir, my humble and most willing Service, with hearty wishes of all temporall and eternall prosperity, premised; I have received by the Bearer your Man, a *measure of Corne*, which you have sent unto mee, and I thank you most kindly; and I pray God Almighty *Blesse* you in abundance for it.

3, Being Noble Sir, you are so *humble*, and doe not looke upon, and regard what the World doth; and also you doe not value the subtilty [or pert prudency] of the high; but you seek and labour after that which the Lord of Heaven buildeth; albeit it appeare foolishnesse in this World; but it seemeth good in his sight to drive on his worke in meane, low, plaine, and *Childlike* people, that he onely might be exalted; and no man might have wherewithall to boast; and you likewise may *surely hope for the same knowledge*; which is more beautifull and excellent then all pompe and riches of the World; for all whatsoever is temporall doth leave and forsake Man, but the honourable Garland [or Trophy] of Christ doth not forsake man in death; but it bringeth him to the heavenly tryumphing *Hoast of Angels*, into his right eternall native Countrey [or home.]

4. Now seeing we know, and exceedingly well understand that we are onely Pilgrims in this World, in a strange lodging, in very great danger,

danger, lying captive in a sore and hard prison, and must continually feare, and expect death; therefore *Noble Sir*, you doe very well, and deale more wisely then the prudent of the World, in that you looke about you, and endeavour after your *Eternall native Countrey*, and not after the Pompe, Power, and Riches of this World, as generally the high and great Ones doe.

5. I make no doubt, but that you herein shall obtaine a very faire Garland from the *Virgin* of the eternall wisedome of God; which if it come to passe, will be of more value and acceptance with you, then all temporall riches, and this whole World with all its Being and Splendor; of which [Crowne or Trophy of *Sophia*] if I had no effectuall knowledge, *I would not write*; for of the wise of this World (who onely out of selfe-pride without Gods spirit doe arrogate, and attribute all knowledge and understanding to themselves) I have not onely poore thankes, but also nothing else but derision, and scorne; at the which I doe rejoyce, the rather in that I beare reproach for the *Name* and knowledge-sake *of God*.

6. For if my knowledge had beene gotten in *their Schoole*, then they would imbrace and love their owne; but that it is from another Schoole, therefore they know it not; and moreover they despise it, as they have done unto all the *Prophets, Christ and his Apostles*, this shall not trouble or turne me aside; but as I have begun, I will depend on my God and Creatour, with the greater earnestnesse, and fixed resolution; I will commit my selfe unto him, let him doe with me what he please.

7. I attribute no wisedome unto my selfe, moreover I rely not upon any purpose or intention of reason; for I see most plainly, and finde it as cleare as the Sun, that God goeth *clean another* way to worke.

8. Therefore if we deal in a childlike manner; and not in our reason (but onely depend one him with true desire and right earnestnesse; and put all our confidence in him) then we obtain *sooner* the noble Virgin of his wisedome; then in our sharp inventions, and acute reasonings; for when shee cometh shee bringeth true Wisedome, and Heavenly understanding along with her and without the same I know nothing.

9. But seeing you have a great delight to read such Writings concerning the highest being, (and as I hope it is Gods providence,) therefore I will not withhold from you what the cheifest good *hath put me in trust withall*; but shortly I will send you something that is *more full*; for there is a very wonderfull and excellent Booke begun concerning *the life of man*; which if the Lord please to continue his hand over me, shall *clearely open* what man is? and what he hath to doe, to obtain the cheifest good.

10. For

10. For it goeth very clearly through the three Principles; and sheweth the whole ground, *so that a man* (unlesse he will willfully of himselfe be blind) *may know God, and the Kingdome of Heaven and also himselfe*; likewise our lamentable fall, and also the restauration in the life of Jesus Christ; and it shall *especially* treat of the fair *Lillies*, which God will bestow upon the *last World*; which will be very pleasant to be read.

11. And though I know not sufficiently the full and whole ground what it shall be; yet I *see it* in a great depth; and I hope if God grant so much grace, not to give over, till it be finished; and also for the future finish the promised writings which are now *kept back* by the Oppressour; as also [my Exposition] upon Moses; where the great wonders of God shall be *clearely* manifest to the light of the Day; the which God will *freely* bestow and afford unto the last World.

12. However *at present* all is in Babel, and there shall a great rent be made; yet let none despaire; for as God helped the Children of *Israel* with Consolation in the Babilonicall Captivity, and sent them *Prophets*; even so shall now also *Lillies* grow up in the midst of Thornes, and this is wonderfull.

13. Also none need thinke, that even *now* the whole Destruction of the City *Babel* shall come to passe; there shall verily be an exceeding great *Rent*, such a one as men *now* doe not beleeve; for the Antichrist is not *wholly* revealed, though verily in part.

14. Men shall *suppose* that they have wholly rooted him out, and after some sorrow, great joy shall follow, and they shall make Laws and Covenants, together with severe, sharpe Articles of Religion; yet for the *most part*, for the advancement of their Honour and Might; and men shall *suppose* that the holy spirit of Heaven speaketh; and now there is a *golden World*; yet it sticketh full of Gods Anger, and is still in *Babel*, and the true Essence of the right life in *Christ is not yet* therein.

15. Also the Rider on the *Pale Horse* shall come after, and cut off *many* with the Sickle, yet in the meane time the *Lilly* springeth in the wonders, against which the *last Antichrist* shall raise *Persecution*; even then commeth *his End*; for the *appearance of the* Lord terrifieth him.

16. And then *Babel* burneth up in the zeale and Anger of God, and the same is wonderfull, of which I have no * power to write more plainely; yet at that time my Writings shall be *very serviceable*; for there commeth a time from the *LORD* which is *not* from the *Starry* Heaven.

* *Authority, or leave.*

17. Blessed is he that seekes the Lord with full earnestnesse, for he shall not be found in the History, but in true affiance, and in the right

right resignation into the life, and into the Doctrine of Christ: *Therein the holy Ghost* shall appeare *with wonders, and powers*, which *Babel* at present in her inventions [forged hypocrisies] doth not beleeve; yet however it certainely commeth; and is *already* on foot, yet *hidden* from the World.

18. I have sent you by Mr. *Fabian*, the whole worke of the *Second* Booke, but I know not whether you have received it, for since that time by reason of my Journey, I have not spoken with Mr. *Fabian*; if not, then you may demand it of him: And so I commit you to the meeke Love in the life of *Jesus Christ* the Sonne of God.

Given in haste: Gœrlits, Friday, before the Advent, 1619.

The Name of the LORD is a Strong Tower, the Righteous flye unto it, and is exalted.

THE

THE SEVEN AND TWENTIETH EPISTLE.

TO *CHARLES of ENDERN.

* *Carel von Endern.*

1. NOBLE, Right Honourable Sir, my humble, ready, and willing Service, with all Cordiall wishes of Gods love and grace, to your new creature, in the New man, in the the body of *Jesus Christ*; as also all temporall prosperity and blessing for the earthly body, premised.

2. I have considered your Noble heart, and minde, which is enkindled and enflamed not onely towards God, but likewise towards his Children, in love; which hath exceedingly rejoyced me in *Christ*; and I must in a speciall manner consider of the true earnestnesse and zeale, which I know and acknowledge; for you have endeavoured much about my few Writings of the *first* part, and not regarded the murthering [or confounding cryes] of the Oppressour, but sought after it your selfe *to read it*, and to *copy it out* with your owne hand.

3. Which give mee perswasion, that God hath opened a little gate [of his wisedome] unto you, which was fast shut to the Oppressor; being he sought for it in *Art, and Pride*; therefore it was concealed to him; for he was offended at the hand of the Writer, and did not minde what is written *in the holy Scripture*; *My power is mighty in the weake*; and how *Christ thanked his Father, that he had hid it from the prudent and wise, and revealed it unto Babes*; And sayd further, *Yea further! For so it hath pleased thee.*

4. Also I am verily perswaded and convinced in my spirit, that you have *not* done it out of any *Curiosity*, but as it becommeth the Children of God, which *seeke the precious Pearle*, and are desirous

of it; which if it be found, is the most precious *Jewell*, which man loveth *farre* beyond his earthly life, for it is greater then the World, and more faire, beautifull, and excellent, then the Sun; it rejoyceth Man in tribulation, and begets him out of darknesse to the light, it giveth him a *certaine* spirit of hope in God, and leadeth him upon the *right path*, and goeth along with him *into death*, and brings him forth to life out of death; it *quelleth* the anguish of Hell, and it is every where *his light*; it is Gods friend in his love; it affordeth him *Reason* and *Discretion* to governe his *earthly body*; it leadeth him from the false and evill way; and whosoever doth obtaine, and keep it, him it *Crowneth* with its Garland.

5. Therefore, noble Sir, I have no other cause to write unto you, but from a defire of unfeighned love towards the Children of God; that I might but refresh, and recreate my selfe, with them; I doe it not for temporall goods or gifts (albeit you have tendred your kind and loving favours to me (though a *stranger*) in a curteous and friendly manner) but for the hope of *Israel*, that I may highly rejoyce with the Children of God, *in the life to come*; and my *labour* which here I undergoe in love towards them; shall *then* be well recompensed; when I shall so rejoyce with my Brethren, and *every ones work* shall follow him.

6. Therefore I am in right earnest, being that a *Sparkle* of the pretious Pearl is *given* to me, and *Christ* faithfully warneth us *not to put it under the table*, or *to bury it in* the Earth; and thereupon *we ought not so much to feare man, that can kill the body onely and then is able to doe no more, but we ought to feare him that can destroy body and soule; and cast them into Hell.*

7. And though in my time I shall receive but *little thankes* from some, who love their *Belly* more then the Kingdome of Heaven, yet my Writings have their *gifts*, and stand for their time; for they have a very pretious worthy earnest Birth and descent; and when I consider my selfe in my poor, low, unlearned, and *simple* person, I doe then wonder *more* then my very adversary.

8. But seeing I know Experimentally in *power*, and *light*, that it is a meer gift of God, who also giveth me a driving will thereunto, that I must write *what I know and see*; therefore I will obey God rather then man; least my Office and Stewardship be taken *away* from me againe, and given unto another; which would *Eternally grieve me.*

9. But seeing Sir, that you have obtained a longing and delight to *read* the same, and that (as I verily hope) from the providence and appointment of God, therefore I shall *not conceale* it from you, seeing that God the most High hath called you, through his wonderfull Counsell, to publish the *first* Worke; when I thought the

Oppressor

Oppressour *had devoured it*; but even then it sprung forth as a green Twig, *wholly* unknowne to me.

10. And though I know nothing of my *Selfe*, what God is about to doe; and his Counsell and way also, which he will goe, is *hidden* from me, and I can say nothing of my selfe; also the Oppressour might impute it to me, for a *Pedentick Pride*, that I would thus onely arrogantly vaunt with my small gifts (which were *of grace* given to me) and thereby set forth the thoughts and imaginations of my heart for my owne vaine glory, and boasting.

11. Yet I declare in the presence of God, and testifie it before his judgement (where all things shall appeare, and every one shall give an account of his doings) that I my selfe *know not* what is hapned to me, or how it goeth with me, save onely that I have a driving will.

12. Also I know not what I shall write, for when I write, *the Spirit doth Dictate the same* to me in great *wonderfull knowledge*, so that I often *cannot tell* whether I (as to my Spirit) *am in this World or no*, and rhereat I doe exceedingly rejoyce; and therein sure and certaine knowledge is imparted to me.

13. And the more I seeke the more I finde, and alwayes deeper, that I many times account my sinfull person too weake, and unworthy, to set upon such *high Mysteries*, where then the spirit sets up my Banner, and sayth, *Arise! thou shalt live therein Eternally, and be Crowned therewith; Why art thou amazed?*

14. Therefore Noble Sir, I give you to understand in few words, the ground, and cause, both of the *will* and *Search* of my Writings, if you have a minde to reade any thing therein, I leave it to your choyce; I send you now what was made formerly, when I was with you; namely, from the beginning of the two and twentieth Chapter to the End, where in very deed, the noble Corall is opened, and my minde sheweth me that you shall take likement and delight therein; and herein also you shall obtaine *a little Pearle*, if your minde be approved and directed to God.

15. The rest (which are about some thirty Sheets) our known and good friend hath them, he shall give them to you; there are very high, and deepe things contained in the same; and are very worthy of *Preservation*; you shall likewise have them, if you please to read them.

16. And albeit I set my selfe to keepe the same *somewhat still and secret*, yet it is manifest, for I hear that haughty People doe desire it; by whom the Enemy (being a destroyer) might make it away; for I know well what manner of Enemy the *Devill* is that doth gainsay and oppose me; therefore I entreat you to deal wisely and carefully, I shall spedily (if need require) call for it.

17. And shortly, if God permit, more, and deeper things shall be made upon *Moses, and the Prophets*; and then at last upon *the whole Tree of the life, in the Being of all Beings*; shewing how all things begin and end, and to what being, each thing appeareth and cometh to light, in this World.

18. That I hope the fair and excellent lilly promised of God, shall spring forth in the *Corall* in his owne spirit in the Children of Gods love in *Christ*; for we finde a very pretious pearl yet *springing*, not now knowne to me in the body, but blooming in the minde; and so I commend you to the pleasant love of God.

THE

THE EIGHT AND TWENTIETH EPISTLE. TO *CHARLES of ENDERN.

* *Carol von Endern.*

The Light, Salvation, and Eternall power, flowing from the heart of Jesus Christ, *be our refreshment.*

1. NOBLE, right Honourable Sir, all Cordiall wishes of Divine Salvation, and therein all prosperity premised; I cannot omit to salute you with this short Epistle, seeing your Curteous and Generous heart, hath bestowed a Measure of Corne upon me, which I gladly received, and doe returne exceeding many thankes for it; and I shal pray God the Creator and Preserver of all things, in whose power all things are, to blesse you in abundance for it.

2. And though I have *not* deserved it at your hands, and am but a *Stranger* to you, therefore I acknowledge your kinde heart herein towards the Children of God; but because you are so very humble, and that for Gods and his Kingdomes sake; and out of your highnesse of this World, doe cast your selfe, with your favour and love into the plaine humility of Gods Children; thereupon I doe acknowledge it to be *the feare of God*; and a desire after the Communion with the Children of God, in which [Communion and Fellowship] we are in *Christ*, all one body in God, in many members and Creatures.

3. At

3. At which we should not onely highly rejoyce, but resigne our selves up to him, in one love, that his power may be effectuall and abound in us, and his Kingdome may be begotten and brought forth in us, and that we might be made mutuall partakers of his being, in one knowledge.

4. And it is not onely *plainly* manifest to us in the holy Scripture but also in the light of nature, that if a man doth good unto another, especially if it proceed from a kind Charitable good will, heart and inclination; that his heart spirit and minde that hath received the good, is again inclined in favour and love towards his propitious friend, and wisheth all blessing and good unto him; and in that he presents his owne wants, and condition before God, he likewise brings in his will, minde and love, before and into God, his faithfull friends condition; which in the power of God, doth * afford unto the *kind heart*, rich and aboundant blessing, not onely for the earthly life, but hereby likewise, a path, and *way* is made into the Kingdome of God, so that if he turnes himselfe to God; and desires his love and grace; then his *friends love*, which before hath brought him in to God, doth helpe him to presse and *force his way* to God; and enable him to wrestle with the *Turba*, with the corrupt Infection [or poysonfull desire,] in which, the Devill holds us captive; and so assists him to destroy the limit, or receptacle of the *Anger*; which for my part I am not onely obliged, but likewise wholly desirous and willing to doe.

* Or, *Draw upon the kind heart.*

5. Now because God hath given to me out of his kinde grace, a deepe and high knowledge of his will and being; therefore I am ready and willing to *serve you* both with my Prayers for you towards God, and also with what I shall set downe in writing, so far as you may acknowledge, that it is from God (as I am verily perswaded,) and that you have a syncere desire to read it; I shall not conceale it from you; and also be forward to have mutuall and personall discourse with you.

6. And if you should therein finde a misunderstanding, I would sufficiently *cleare* it and inform you about it, or if any thing should seem too difficult to be understood, I would willingly bring it into a more *easy* understanding; or if you are pleased to put any thing that is higher or more profound *to the question* I hope to God (unto whose will I commit all things,) *that it will be granted me to manifest it*, and I shall indeavour carefully in all wayes, with Prayers unto God, that I may again shew my selfe in acceptable *services of love* towards you; which I hope in God that he will not deny me of it, as my heart is wholly given up thereunto; and doth indeavour that it

may

may make a true labourer in the Vineyard of God, and may be manifest in God, and become a fruit in the Kingdome of God.

7. As every tree laboureth to impart its sap unto its branches and twigs, that at last it might be knowne by the fruit that groweth on its branches; which likewise we are all bound, and obliged to doe; and I am very desirous of it, &c.

THE

THE NINE AND TWENTIETH EPISTLE.

TO *CHARLES of ENDERN.

* *Carol van Endern.*

1. RIGHT Honourable, and beloved in *Christ*; I wish unto you the rich and effectuall blessing of God, in his power, that the Pearls ground in the life of *Jesus Christ* may be manifest in the Divine shining light, in your owne light of life in you; and that it may bring forth abundance of fruit to Divine Contemplation, and Eternall joy.

2. Like as I have alwayes knowne you to be a *Wel-wisher* to the Study of wisedome; and my whole desire is at present (that for an expresse of thankfulnesse for my many received courtesies, and favours) I might be able to impart to you that which the most High hath in a short time given me out of his wel-spring of Grace.

3. And albeit I have *no* ability to doe it at my pleasure, yet my minde is so wholly enkindled in its Centre, that I would very heartily, and readily impart it to my bretheren in *Christ*; and I continually entreat the *Lord* that he would be pleased *to open the hearts of men* that they might *understand* the same; and that it may come in them to a right quick [essentiall] and living [effect] and operation.

4. And from a syncere intention I would not conceale from you, that I (since the new Yeare) upon the desire of some *learned men and persons of quality* have written *a treatise of Election* or of Gods will concerning man; and so expressed and inlarged it out of such a ground [or deep foundation] that *all Mysteries* both of the outward, visible, Elementall; and then also of the hidden spirituall World *may be therein discerned*; and thereunto I have in an especiall manner alleadged the † sayings of the holy scripture, which speake

† Or, *Taxts.*

of

of Gods will to harden, and then of his un-willingnesse to harden, and so tuned or harmonized them together, that the *right* understanding and *meaning* of the same *may be seen.*

5. And it is so proved and demonstrated, that I hope in God that it shall give furtherance and occasion to take away that strife and controversy in the *Churches*; which is known and manifest, that the time is nigh and at hand; that the contentions about *Religion* shall enter into the *Temperature*, but with great ruination of the false Kingdome in *Babel*, that hath set up it selfe in *Christs* stead, together with *other great alterations*; concerning which, although men now will hardly beleeve me, yet ina short time shall *really appeare*, and shew themselves; and this beloved Sir, I would not, for your further consideration and christian meditation, omit to hint unto you *&c.*

THE THIRTIETH EPISTLE.

IMMANUEL.

MY very Christian Brother and Friend, all Cordiall wishes of Divine Love, and further illumination, with true perseverance, constancy, and patience, patiently to endure *the Crosse of Christ*, premised.

2. God in the very *beginning* of your knowledge hath *Sealed you with the mark of Christ* unto a further confirmation; and hath *Crowned you* to be a *Champion*, that you should worke as a true owner in his Service.

3. And I exhort you as a Christian, that you would with Prayer and supplication commit the cause to God in patience, and stand quietly under the Crosse of *Christ*; and be diligent in your *Talent* entrusted to you; you shall see great wonders, and your *Talent* will be more and more pleasant and beloved, for so Christ hath also taught us, that we should *forsake all* for his Name sake; and cleave onely unto him; for he requireth a pure, *resigned soule*; in that he will dwell.

4. You have no cause to be amazed, or terrifyed, God knoweth well, for what use he employeth you; commit your selfe onely to him in Patience, and strive against *reason* which gainsayeth and contradicts; *and so you will dye unto the World and live unto Christ*; and then you will excercise your *warfare aright* for his loves sake; and therefrom gain the Noble Crowne of eternall life, where we shall rejoyce and injoy one another eternally.

5. God hath planted him a Rose Garden in your young heart; take heed that the Devill sow not thornes and thistles therein, there will soon come another time, that your *Rose-bud* shall bring forth its fruits; strive *not* to be in *Office*, but stand still unto the most high, to what he will have you; let the smoak of the Devill passe away; rejoyce rather at this *reproach* in the mark of *Christ*, &c.

THE

THE ONE AND THIRTIETH EPISTLE.

Our Salvation [is] in the life of Jesus Christ.

1. DEARE Sir, and Christian Brother; all faithfull Cordiall and syncere desires of my spirit, of true Divine light, power, and knowledge, with intimate joy in the Divine contemplation, and [in] our Eternall fraternity in the life of Christ.

2. I have received your Letter which you sent, and I rejoyce in the Lord my God, who doth so richly and abundantly impart *his grace* unto *us*; and so open our hearts, that we, in the conjecture of our Gifts, desire to Search into his wisedome, and wonders.

3. And your tendred friendship is very pleasing, and acceptable to me; and according as this letter doth import, I acknowledge you, for a springing, and very desirous *branch on the Vine Christ*; and also for my member and fellow twig on this * *Corall*; and I wish in the power of my knowledge, that it may be a true, constant, and immoveable earnestnesse; as I make no doubt, but the pretious *Coralline brauch* of the *new birth* is begotten in you, out of Christs spirit and wisdome.

* Or, *Tree of Pearle.*

4. Thereupon I also would faine, with all my heart impart my little sap, strength, and influence, out of Gods gifts, unto my fellow branches and twigs, and helpe to quicken and refresh them in my weake power, and also receive enjoyment of their gifts; as we are obliged and bound mutually to doe for each other, both from the command of God, and also in the right of Nature, *unto which I am in an especiall manner driven in my gifts*; and for which sake I have spent much time and paines, yet in great desire, longing, and delight; and it hath been continually my earnest hope, and the very

drift, and ayme of my desire to *serve* my Brethren in the Lord, in the *Vineyard of Christ*.

5. And though I am a simple man, and un-expert and un-experienced in *Scholastick Learning*, and Arts; neither have I ever been trayned up to exercise my selfe, in the workes of high masters, and to comprehend great Mysteries in my *Reason*, but in my outward occupation I have been a *Tradesman*, wherein I have honestly maintained my selfe a long time; yet my inward occupation and exercise hath with very earnest strong desire entred into the *mortification of my sinfull man*, inherited from the corrupt *Adam*, how I might dye to my selfehood, and selfe-will in the death of Christ, and arise in his will to a new spirit, and will of Divine renovation of minde and understanding.

* *Presumed.*

6. Thereupon I once so strongly and fixedly * resolved rather to forgoe my earthly life, then to desist from *this Purpose, and Combate*; and what I have suffered therein, and therefore, the Lord knowes, who so led me through his judgement of my sinnes; but afterwards Crowned me with the fairest tryumphing aspect of his Divine Kingdome of joy; which to expresse, I have no Pen sufficient, but doe willingly beteeme, and heartily wish it to the *Reader of this Epistle*, and to all the Children of God.

7. And from this Tryumphing light [or joyfull convincing illumination of God] that hath been given to me, which I hitherto have written for many yeares; for I obtained therein so much grace as to see and know *my owne Booke* which I my selfe am, *Viz.* the Image of God; and moreover to behold and really to contemplate the *Centre* of all Beings; and to understand the *Formed* Word of God; also to understand the originall and meaning of the compacted, framed or formed *Sensuall tongue* of all properties; and likewise the mentall, unformed, *holy tongue*, wherein I have written many high Books, which in part will be unapprehensive to Reason, without Gods light.

8. Albeit I, as an earthly weake instrument, according to the externall man, could very hardly at first (being an un-exercised unlearned man) comprehend and bring *this high worke* to the understanding [or fitly expresse it for the understanding] as is to be seen in the *Aurora*, which is the *first* part of my Writings; also I intended not to make it knowne unto any man; but I wrote it for my memoriall of the very wonderfull knowledge contemplation, and feeling illumination; and though the spirit signified to what end it should be; yet Reason, *Viz.* the externall man, *could not* comprehend it, but it saw its unworthinesse, and lowlinesse; and I kept these Writings (*Viz.* the *Aurora*) by me, till at last I spoke of it unto one, by whose meanes it came before the *Learned*, who presently

sently studyed and indeavoured, that it might be *taken from me*; where then Satan thought to make a *Bon-fire* of it, and thereby to scandalize and cast an Odium upon my person; wherefore I have suffered much for *Christ* my Lord his sake, that so I might follow him aright in his processe.

9. But as it hapned to the Devill about *Christ*; so also it hapned to him about my Writing; for he that desired, and intended to *persecute* them, he *published* them, and brought me into a *greater* stronger and more serious exercise; whereby I was more exercised in Iudgement; and stood the stronger in opposing the Devill and his violent assaults in the Serpentine *Ens* of the *Earthly Adam*; and did more and more disclose and breake open *the Gates of the deep*; [or hidden depths of Eternity] and am come unto the *cleare light*; insomuch that my Writings are both far and near read with delight, and copyed out by many *very Learned Doctors*, and other persons both of high noble and of low descent, and that wholly without my incitement, or running; through Gods providence.

10. I would have very willingly imparted som of them now unto you, but I have them not at hand, and cannot get them so soone at present; and it is true, that some Treatises are written; so that I hope many an hungry soule shall be refreshed, for the *latter writings*, are much clearer, and better to be * understood then the *first*, of which you have told me; but if you would but take so much paines. as you mention, and come to me your selfe; and in the feare of God converse with me in Divine wisdome; I shall be glad, and you may take your opportunity with me as you please; for I am continually exercised in writing, and therefore I have *laid aside my Trade* to serve God and my brother in this *Calling*, and to receive my reward in Heaven; albeit I shall incur *displeasure* and an ungratefull Odium at the hands of *Babel* and *the Antichrist*.

* *In a better understanding.*

11. I returne many thankes for Mr *Nagels* salutation; and other Christian fellow-members who are in the † Pilgrimage of Christ, as I am informed; and when your occasions give leave, salute them from me againe most kindly; Mr. *Elias Teikman* is not come yet unto me, neither doe I know where he is; Mr *Balthasar Walter* hath often made mention of him in love; but I know him not, save onely in the spirit; for I have onely heard of him by others.

† *In the imitation of Christ.*

12. Concerning my condition I certify you upon your desire, that I am (blessed be God) very well at present; *but I see in the Spirit a great Persecution and Alteration approaching upon the Countrey and People*; *which is very nigh at hand*, as is mentioned and foretold in my Writings; *and it is high time to goe out and flye from Babel*; therefore I *cannot* speake of any *Rest* or settlement; * onely all will be full of misery, Robbings, Murtherings, and unheard of Devillishnesse in Christen-

* *Note.*

Christendome; that outragious practices of *the Cossacks* breaking through *Silesia* among our neighbouring Countries, is very likely knowne unto you; which is a certain type and *symptom* of the anger to come upon these Countries; and I commend you and all Christian members unto the meek love of *Jesus Christ*, and my selfe to their, and your love and favour.

Dated the 10. *of December,*

New Style, 1622.

J. B.

THE

THE TWO AND THIRTIETH EPISTLE.

Our Salvation consisteth in the effectuall working Love of Jesus Christ within Us.

MY very loving, and Christian Friend; I wish you the highest Peace with the hearty Love of a fellow-member of Christ working in the desire, that the true Sunne of the effectuall love of Jesus Christ may continually arise and shine in your *Spirit, Soule, and Body.*

2. Your Letter dated the 24. of *January*, I received 14. dayes after Easter; rejoycing to see in it, that you are a thirsty, fervent, and desirous, *Searcher*, and Lover of the true ground [of the knowledge of Divine Mysteries] which I perceive you have sought, and searched for with diligence.

3. But that my writings are come to your hands and please you, is certainly caused by the appointment of God; who bringeth lovers to [that which they love,] and often useth *strange* means whereby he satisfyeth the *desire* of them that *love a thing*; and feedeth them with his gifts, [and graces] and putteth an * *Ens* of the true fire into their love that it may burne *aright*, and you may rest assured that if you continue your constancy in love to *truth*, that it will open *reveale* and manifest it selfe to you in its flameing love; and make it selfe *certainly knowne*; but the searching of it must be begun aright; for we attain not the true ground of Divine knowledge by the sharpe searching, and speculation of our reason from without; but the searching must begin *from within* in the hunger of the soule, for reason penetrateth no further then its owne † *Astrum* of the outward World, from whence reason hath its Originall.

* Or, *Living Sparke.*

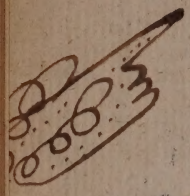
† Or, *Constellation.*

4. But the soule searcheth its owne *Astrum*, *Viz.* in the inward

ward spirituall World from whence this visible World hath its rise efflux, and production, and wherein its ground [and foundation] standeth.

5. But if the soule would search its own *Astrum* [or *Spirituall constellation*] *Viz.* the * grand Mystery [or the eternal divine nature] it must first wholly yeild up all its power, and its will to the divine love and grace; and become as a child, and turne it selfe to its *Centre*; *by repentance*, and desire to doe nothing but that onely which the spirit of God is pleased to search by it, [or employ it about.]

* *Mysterium Magnum.*



6. And when it hath thus yeelded, and resigned up it selfe, seeking nothing but God, and its owne Salvation; and also how it may serve, and love its neighbour; and doth then finde in it selfe a desire to have Divine, and also naturall knowledge; it may assure it selfe, that it is then *drawn* [and inclined] *into it by God*; and then it may well search and finde the deepe ground that is mentioned in my Writings.

7. For the spirit of God searcheth by that soule; and bringeth it at length *into the depths of the deity*, as Saint Paul saith, *the Spirit searcheth all things, yea the deep things of God*

8. Loving Sir, it is a simple *childlike way* that leadeth to the highest wisedome, the World knowes it *not*; you need not seek for wisedome in remote places or *Travaile* into strange Countries for it; she standeth at the doore of your soule and knocketh; and if shee shall but finde an empty resigned free place in the soule, shee will there reveal her selfe indeed; and rejoyce therein more then the Sun in the Elements; if the soule yeeld it selfe up to wisedome for a full possession; then shee penetrates it with her flaming fire of love and unlocketh *all Mysteries* to the soule.

9. Sir you may perhaps wonder, how a plain lay-man could come to understand such high Mysteries, having never read them, nor heard them from any man; but loving Sir I tell you, that which you have seen in my Writings, is *but a glimps* of the Mysteries, for a man cannot write them; if God should account you worthy to have the light enkindled in your soul, you would see, tast, smel, feel, and heare, unspeakable words of God, concerning this knowledge; and there is the true *Theosophicall School of Pentecost* where the soule is taught † of God.

† *From, or by.*

10. After this there is no more any need of searching, and painful toiling [about it] for all gates stand open; a very simple mean man may attaine it, if he hinders not himselfe by his owne willing [Imaginations] and running; for it lyeth in man *before hand*, and needeth onely to be awakened [stirred up or quickned] *by the spirit of God*

11. In my Talent [or Writings] (as in my simplicity I was able

ble to describe it) you shall easily finde the *way* to it; especially in this annexed * Booke, which also is of my *Talent*; and but few Weekes agoe was published in print, which Sir I present to you in love; as to my Christian fellow-member, and exhort you to read it over *often* for its vertue is, the more the better liked, [or the longer the better beloved] in this Booke you will see a true short ground, and it is a sure ground; for the Author in this practice hath found it so by experience.

12. But for the ground of the high *Naturall Mysteries*; which *you* and M. *Walter*, & M. *Leonhart Elvern* desire a further, & cleerer explanation of; be pleased to enquire of M. *Walter* for it; for I have sent to you and him an *explanation* and other new Writings; if you shall like them you may cause them to be copyed out, you will finde very great knowledge in them, I would that all of you might truely understand it, I would faine have made it more plain; but in respect of the great depth; and also in regard of the *unworthy*, it may not be done; *Christ* saith Math 7. 7. *Seek and you shall finde; knock and it shall be opened unto you*, none can give it unto another *Every one must get it himselfe of God*; one may well give a manuduction, or *direction* to another; but he cannot give him the understanding of it.

13. Yet know that *A Lilly blossometh unto you the Northern Countries*; if you destroy it not with the sectarian contention of the learned; then it will become a *great Tree* among you; but if you shall rather choose to contend, then to know the true God, then the ray [or beam of light] passeth by, and *hitteth onely some*; and then afterward you shall be forced to draw water for the thirst of your soules, among strange Nations.

14. If you will take it rightly into consideration, then my Writings shall give you *great furtherance and direction* thereto; and the *Signate-star above your pole* shall help you, for its time is come about [or borne.]

15. I will freely give you what the Lord hath given me, onely have a care, and employ it aright; it will be a witnesse for you, against the mocker; let no man looke upon my person; it is a meer gift of God, bestowed, not onely for my sake, but also for your sake, and *all those that shall get to read them.*

16. Let no man gaze any longer after the *Time*; it is already borne [begun or come about] whom it lighteth upon, him it hitteth; whosoever waketh, he seeth it; and he that sleepeth seeth it not; the time is appeared, and will soone appeare; he that watcheth seeth it; many have *already felt* it; but there must first a great tribulation passe over, before it be wholy manifest; the cause is, the *contention* of the *Learned*; who tread the Cup of Christ under foot, and contend about a Child that never was worse since men

* *That is, The Book entituled* The way to Christ; *containing a Treatise of* Repentance, Resignation, *or* Selfe-denyall, *and* Regeneration.

were, this shall be manifest; therefore let no honest man defile himselfe with such *contention*; there is a fire from the Lord in it, who will consume it; and himselfe *reveal the truth*.

17. You shall receive of Mr *Walter* what he hath besides, especially *a table with an Exposition of it*; therein the *whole ground of all Mysteries* is plainely layd downe and so I commend you Sir to the love of *Jesus Christ*.

Dated, the 20. &c.

THE

THE THREE AND THIRTIETH EPISTLE.

Of the Persecution against *JACOB BEEM*, BY *GREGORY RICKTER*, Primate, or Superintendent of GERLITZ.

Our Salvation and Peace in the life of Jesus Christ.

Mr. *Marcus Mausern*,

1. MUCH respected, and beloved Sir; all cordiall wishes of the stedfast working Love of our Lord Jesus Christ in *Soule, Spirit, and Body*, premised: I have received both your Letters, and have observed your Christian heart, syncerely inclined in a fellow-memberlike Love, towards mee and the pure truth; and I desire that God would ratifie, strengthen, and preserve you *in such a purpose*, that you may grow in *the Tree of life, Jesus Christ*, and bring forth abundance of good fruit.

2. *Your owne reason* will give you to know, that the hand of the Lord according to his will, hath guided me hitherto and brought me

to such knowledge; wherewith I have again willingly and readily served many, seeing I have not learned my knowledge in the Schools or Bookes; but * from the *great Booke of all Beings*; which the hand of the Lord hath *opened* in me.

* Or, *Out of.*

3. Seeing then that there is in that Booke *a Crosse* of the true understanding; therefore *God signeth* his Children (to whom he giveth this Booke to read) with that same Crosse, *on which Crosse the humane death is slain, and eternall life restored.*

4. I give you (as a brother) to know, that the same mark is enstamped on my forehead with a Tryumphing Trophy, on which the Resurrection of *Jesus Christ* is imprinted.

5. Which mark is dearer unto me then all the honour and goods of the World, that God hath so highly esteemed me unworthy man, as to mark me with the *Conquering signe* of his beloved son *Jesus Christ.*

6. At which signe of conquest the Devill is terrifyed, that he must even burst for very anger, and thereupon hath raised up a great tempest out of *his Sea of death* against me, and hath cast his horrible floods upon me; thinking thereby to overwhelme and drowne me.

7. But his violent streames have hitherto beene *altogether* uneffectuall; for the conquering Trophy of *Jesus Christ* hath defended me, and smitten his poysonfull darting rayes unto the earth; whereby Sathans pharisaicall murthering poyson, hath been *revealed* in many hundred men, who *since* that time have turned themselves to the marke of *Christ*; so that I *see with joy* that all things must turne to the best to them that love God.

8. The report or outcry which came unto you, was nothing else but a pharisaicall revilement and scorne by meanes of a scandalous reproachfull lying *Pamphlet* of one sheet of paper *in the Latin tongue*, wherein Sathan hath plainly set forth and laid open the pharisaicall heart; which by Gods permission is so come about, that the People might learne to know and flye from the *Poyson* of this pharisaicall heart.

9. And I confidently beleeve that the grossest Devill did dictate that Pamphlet, for his clawes are manifestly and plainely therein discovered; that it may be clearly seen that he is a lyer, and a murtherer; and it shall be as a *warning* unto many that they have a better care unto their soules; as this Pamphlet with us is almost by all the learned ascribed unto Satan.

10. The cause of this rage and fury, was by reason of the printed Booke concerning *repentance and the true resignation*; which Booke hath been very profitable unto many.

11. Which shrewdly vexed the pharisaicall spirit, that such a ground

ground should be manifested; thinking that such a doctrine and life should be looked for and required of him also: which is not well relished, so long as men sit in the lust of the flesh, and serve the *belly-God* in carnall pleasure, and delight.

12. Know yet for a direction, that his reproach and lyes, doe but publish and manifest my Booke; insomuch that every one both of the high, learned, and low degre, doe desire to read it, and have it *in great request.*

13. Which Booke in a short time hath †come through *Europe* and it is much made of, yea in *the Prince Electors Court of Saxony*; where I am invited to *a conference* with high People; the which I have consented unto, at the end of *Leipsick* Fair, to performe; who knoweth what may be done; whither the mouth of the bold slaunderer may not be stopped, and the truth made known and manifest. † Or, *Sounded.*

14. I exhort and entreat you therefore to wait with patience, in Christian love and joy, for *the coming, and revelation of Jesus Christ, and his appearance*, which shall *soon* breake forth, and destroy the works of the Devill.

15. I feare not the Devill; if God will use me any longer for his Instrument, he will no doubt defend me well enough; for the truth needeth no defence, her defence is this, as Christ speaketh; *when you are persecuted for my name sake; and when they speak all manner of evill of you* falsely *for my sake, rejoyce, your reward is in Heaven*, also *he that is just let him be just still; and he that is wicked let him be wicked still; every one shall reap, what he hath sowne.*

16. Seeing then my *conversation* is in Heaven and I as to my body and soul run thither, where *aforehand* my spirit dwells in *Christ*; what advantage then is temporall dignity and honour to me? I onely suffer persecution in the body, and not in the soule†

17. What need I feare the shell which covereth the Spirit? when the shell is gone, then am I wholy in Heaven * with a naked face; who will deprive and bereave me of this? none; why need I then feare the World in an *Heavenly cause*? * *That is, wholly uncloathed of this corrupt flesh, which cannot inherit the Kingdome of God.*

18. If the cause and matter be evill, why suffer I disgrace and reproach; and stand in trouble misery and feare? why doe I not get rid of it? but is it good, what need I then despaire, seeing I know whom I serve? namely *Jesus Christ*; who makes me conformable to his Image.

19. Is he dead, and risen againe; why should not I then be also willing to suffer dye and rise with him? yea, his Crosse is my daily dying; and his Ascension into heaven is daily done in me *Note.*

20. Yet I wait for the Crowne of conquest which *Jesus Christ* hath laid up, and am yet in combate and wrestling as a Champion and

and I exhort you as my fellow-wrestler to fight a good fight in faith, and waite in patience for the Revelation of *Jesus Christ*; and still stand fast.

21. For this smoaking fire-brand which now smoaketh, shall shortly be consumed in the fire; and then the remainder shall rejoyce; then it will be manifest what I *could* have written unto you; which for the present is slandered and reviled; yet onely by *the Ignorant*.

22. But the wise will observe, mark, and take notice of it; for they observe the time and see the darkneſſe and also the dawning of the day.

23. Beloved Mr *Marcus*; that you and your Father are in good health, doth rejoyce and glad me; I have received the Box of comfits and returne you thankes for them.

24. I would fain write againe to the *Apothecary* at *Wildan* in *Livonia*, if I had but an opportunity to send that way, I praylet me know when you have.

25. *That which my native Country casteth away, other Nations shall take up.*

I send to you and your Father each of you a copy of my Bookes; somewhat for good friends; for I heard that formerly you had gotten some of them for you all.

27. I have none of the other writings at hand, I would gladly have sent some of them to you, but shortly I hope to come into those parts; and then God willing I will bring some along with me and I commend you to the kind and gracious love of *Jesus Christ*.

Dated, 5. March, 1624.

J B.

THE

THE FOURE AND THIRTIETH EPISTLE. TO FREDERICK CRAUSSEN.

Our Salvation [is] *in the life of* Jesus Christ *in us.*

1.

DARELY respected Sir; all hearty wishes of the Divine Love, and all bodily health, and prosperity premised: God be pleased according to his will to ease and turne away your *crasie distemper.*

2. The state of my body is yet tolerable, for which I thanke God; but it is wholly besmeared with the Pharisaicall dirt of *Aspersion*, that the Common sort can scarce discern or acknowledge me to be a man.

3. So wholly and grievously is Sathan enraged against mē, and my printed Booke; and doth so exceedingly rage and rave in the cheife pharisee, as if he would devour me; but yet for these three Weekes the great fire hath begun to be somewhat allayed; in that he perceiveth that many hundreds doe speake against him; whom he hath cursed reviled and condemned as well as me, he hath so horribly bedawbt me with lyes, that I can scarce be knowne.

4. Thus *Christ* covereth his bride, and the pretious *Pearl* by reason of the unworthinesse of men; for the anger is enkindled in them and *vengeance* is at hand.

5. I pray for them and they curse me, I blesse, and they revile me; and I stand in the *Proba; and beare the mark of *Christ* on my forehead.

* *Tryall, or proofe.*

6. Yet

6. Yet my soule is not dismayed therein; but it accounts it for the Triumphing *Victorious* signe of Christ; for so, must man be set aright into the processe of *Christ*, that he may be made like unto his Image.

7. For Christ must be continually persecuted, reviled and slaine; he is a *signe which is spoken against*; but upon whomsoever he falles, him he bruiseth; and destroyeth the inbred malice and iniquity of the Serpent.

8. Have I taught others this way? (I must teach it,) wherefore should it be greivous and irksome to me to walke in the same? it hapneth no otherwise unto me, then I have told others *that it would goe*; and it goeth very right; for this is the pilgrims path of *Christ*.

9. For true Christians are here onely guest, and *strangers*; and they must travell through the *Devils* Kingdome to their owne home; through the thistles and thornes of Gods curse; here we must wrestle stedfastly and overcome, till we get through; *and then we shall be well rewarded*.

10. For those that doe now judge us, shall in the day of Gods Judgement, be set before our eyes; where *we with Christ shall passe sentence* upon them; what will they then say unto us, will they not be dumb, and judge themselves, even as they judge us now; ah that they could but consider of it here, and *now desist* and returne from it.

11. I desire that God would have mercy upon them, for they know not what they doe; they are in *greater* misery then those whom they persecute; they are poore imprisoned *Captives* and slaves *of the Devill*, who doth so infect, torment, and poyson them, that poyson is their life.

12. And therefore they rejoyce, that they bring forth the thornes and thistles of the Devill; namely *fruits in Gods anger*, of which the Children of Christ whom they persecute and drive towards their native Countrey, ought well to consider; that they pray unto God for redemption, not onely for themselves, but likewise for these, their miserable poore captivated, and imprisoned fellow-members; that God would likewise *illuminate them*, and bring them home.

13. Deare brother it is now a time of great earnestnesse, let us not sleep; for *the Bridegrome passeth by and inviteth his Marriage guests*, he that *heares it* he goeth along with him to the Marriage.

14. But he that refuseth; and will sleep onely in *the lust of the flesh*; he shall be exceedingly sorry and grieved, that he hath slept away *such a time of grace*.

15. It seemeth strange unto the *World*, that such should be acceptable to God, whom the scribes [the learned Preists, and Pharisse]

es] doe contemne and persecute; and it looks not back to consider what the learned did unto the Prophetes; Christ, his Apostles, and their Successors.

16. But the present Christendome, is meerly Titular and verball [formall and hystoricall onely sticking to the lip-labour and the devout hypocricy of the mouth] *the heart is worse* then when they were *Heathens*; let us seriously consider of it, and not amuse our selves with them; that a *seed* may remaine upon the earth; and that *Christ* may not alwaies be used onely as a covering [for the cunning hypocricy of iniquity.]

17. Let us *exhort*, and comfort one another, that we may hold out in patience; (for there cometh yet a great storme of affliction, and Tribulation;) that we may persevere and stand stedfast.

18. For Christianity consists not onely in words and knowledge, but in *power*; [what are the present contentions about, but onely the conjecturall knowledge, [mentall Idolls, phantasticall Images and opinions of men] they wrangle and jangle in notions, and Images [which they have blindly perswaded their minde and Consicnce] to adore] *but they deny the power* [of Christianity.]

19. But there cometh a time of tryall, where it will be seen what their * *opinions* have been [and what their *formall Church-wayes of worship* and blind Cain-like hypocrycy have been] and how they have stuck unto them; when they shall fall from one opinion unto another, and yet have no rest or undoubted stayednesse. *Text, Images* [*or mentall Idolls.*]

20. Ah; their opinions are nothing but the *Heathenish Idols*; as they were, before they had the name of Christ.

21. The Learned, and Rulers seeke nothing but their owne profit ambition and honour therein; and they have set them up in *Christs* stead; but they are onely *Opinion-pedlers*, [Sellers of Images and mentall Idols, the internall superstitious reliques of their owne reason, Babylonish imaginations] which they sell [or teach] for Money; and he that giveth them much; he shall have *devout Commendations* and praise; to him they will sell plausible † *Images*; and *they* care not for their Soules; if they may but gain and enjoy their temporall Goods. *Note* † *Curious contrived opinions,*

22. O; dark night; where is *Christianity*? is shee not turned to a * faith-breaking Adultresse; where is her love? is it not wholly turned to Copper, Steel, and Iron? whereby may *the present Christendome* be knowne? whot difference is there between her and the *Turcks and other Heathens*? are not they as good? * Or, *Perfidious Whore.*

23. Where is her Christian life? where is the communion of Saints; where we are but one in *Christ*; where *Christ* is onely one *in us all*? There is not yet one branch on the tree of Christian life

like unto the other, and there are growne meet adverse twiggs, in opposition one against another.

24. O Brother, we that stand, let us be wary, and watchfull, and get out of * *Babel*; it is high time, albeit they scorne and slay us, *yet we will not worship the Dragon nor his Image*; for they that doe so shall be eternally punished.

* *The confused entanglements of Sects and opinions.*

25. Be not offended at my Persecution; and though the like happen unto you; yet remember that there is *another life?* and that they doe onely persecute *our owne Enemy* which we our selves hate; they can take no more from us but the shell [or bark] wherein the † *Tree* is grown.

† *The New Man.*

26. But the tree standeth in Heaven, and in Paradise, *in the ground of Eternity*; no Devill can root it out; let the Devills stormy gusts passe over it: their oppressing, and tormenting *is our growth.*

27. I am again moved by the adversaries, through the motion of Gods anger; that I may grow, and wax great; for now is my Talent published unto my native Countrey.

28. The Enemyes intention is evill: yet thereby he publisheth and spreads abroad my *Talent*; it is here mightily desired and many an hungry Soul is thereby refreshed; albeit the ignorant sort doe cast out their reproach and scorne against it; *you shall yet heare wonderfull things.*

29. For the time is * *come*; of which it was told me three yeares since by a *Vision*; namely *OF REFORMATION*; the end [event or time when it shall come to passe] I commit to God; I know it *not yet perfectly.*

* *Text, Borne.*

30. And herewith I commend you unto the love of *Jesus Christ.*

Dated, the 8. of May, 1624.

THE

THE FIVE AND THIRTIETH EPISTLE.

A LETTER From *JACOB BEHMEN*:

Written from DRESDEN to GERLITZ, in the Time of his Persecution; Dated the 13. of *June*, 1624.

TO Doctor *KOBERN*.

Immanuel.

1. MY very deare Sir, and Christian Brother; I heartily desire the continuall working of the Love of Jesus Christ in you, that your Tree of Pearle may grow great *under the Crosse* of our Lord Jesus Christ, in such stirring and exercise; and that we may all in that power, withstand in the Faith and in the meekness of Christ, the wrathfull enemy of Christ, which at present roareth

like a raging Lyon; and setteth himselfe mighty against Jesus and his Children; *that we may with Paul fight a good fight*, and at length get the prize, *Our Salvation*, thereby; and not for temporall honour and pleasure sake, deny Christ in the Truth once acknowledged; it would be very hard to recover it againe.

2. For my part, I thanke God in *Christ Jesus*, that he hath signed me *with his Markes*, and dayly maketh me like unto his Image; whom I pray, that I may continue stedfast; also that he would deliver my Enemies from the abominable death of Eternall horrour, wherein at present they lye captivated, and know it not; and bring them also *into the light*, that they may know *this way*, and come into our Eternall Fraternity.

3. Yet to speake judiciously of these things, we certainely see before our eyes, that this way is wholly opposite to the Devill; because he rageth so much against it without cause; it is indeed a very great wonder, that he should make so great a stirre against so small *a piece of Devotion*, sure it must needes not relish, but savour ill with him; whereas there are many greater Bookes, full of Foppery and Folly, and *partly* of Idolatry, to be found, which he doth not oppose; but his spite is *onely against* the Way to Christ, *that none might walke* in that way.

4. For at this very time *especially*, hee thinketh to set up his Kingdome powerfully, and yet he seeth at present that it hath breaches in it every where: For the Assaylant breaketh in hither from many Quarters, especially from the *North*, and we can doe no better at present, then not to regard this Enemy, but overcome him with *Patience* under the Crosse of Christ, with earnest *Repentance*, and so at length he will become feeble and faint, and this Firebrand will have an end.

Note, This followed in the seventh yeare after the Authors Death.
** Gregory Rickter, the Primate of Gerlitz.*

5. For he is but a fiery flash of Gods Anger, which must bee *quencht* with Divine Love and humility; wee must in no way add fuell to it, to make it burne; but kill it with Christs *Victory*; as Christ with his Love overcame the wrath of God and Hell, and bruised Death, and mightily ruled over all his Enemies; and then such Enemies in the Anger of God, *shall not long* prevaile; as Christ hath taught us, that we should *feed our Enemies* with Meate and Drinke, and *rejoyce* when they *afflict* us for his sake; our recompence is in Heaven.

The temporall Sword, or make War.
** Or, Reproaches.*

6. It is not good, out of our owne selfe purpose, to use a † *Worldly Sword*, or Weapon against such an enemy of Christ; for so he would be but the stronger; but with *Patience* and *Prayer* we shall well overcome him: I regard not his unjust * revilings; I have a good Conscience concerning him; the time is comming apace, that

that such an Enemy will be cut in pieces *by the Sword* of Gods power.

7. It is fit we should consider the Time; for Babel burneth in the whole World; and there is woe in every Street; onely men see it not yet; but are *blinde* concerning it.

8. I give you very great thankes for your Brotherly faithfulnesse and Christian care, in that you have taken of my Wife, some things into your keeping; if the High Priest will needs assault my House, let him doe it, that it may be knowne in all Countries, what a maker of *uproares* he is; it will tend much to the honour of him and his; he will get a great deale of credit in the *Electorall Counsell*, for having stormed my House by his trusty Officers, and broken the Windows; if others should doe, or cause such a thing, the *Counsell* would not suffer them in the City.

9. Therefore I much marvell that they make such an uproare in *Gerlitz*, and without cause, occasion the raising such a * Clamour abroad against the City, if the ground should be enquired after, it will sound but odly; nevertheless it must be so; *for the time is Borne:* there will *suddenly* come somewhat else; this is but a signe, Type, or Figure; seeing they have so solemnely celebrated *the* † *Feast of the Holy Ghost*; therefore he must needs powerfully assist them; whereby it may be very well discerned, what spirit they are the Children of, which Spirit they serve; and this will give us *so much the more cause* to avoyd them: I suppose it is loathsome enough, it stinketh of Pharisaicall Pitch, and Hellish Soot: O that God would once have pitty on the simple people, who are *so very blinde* and doe pull downe the judgement of God upon *themselves*; which will shortly be poured forth.

* Or, *Evill report concerning the City.*

† *The day of Pentecost.*

10. Their stability is very well seene; that which they approve of at one time, the same they disallow at another time: O if some *Jesuits* should come, and *remand* the Church from *Luther* againe; what good *Papists* would they make.

11. But let it goe as it doth; *Silence* is best: they hunt after a Gnat, and thinke they have caught Venison; but there lyeth couched a *small Graine of Mustard seed* of the Crosse, in it, which put Christ to death, *that* shall burst their Guts, and grow to be *a great Tree*, and this none can resist.

12. My Wife need not cause any Window-shuts to be made; if they will breake them, they may; and then the fruits of the High Priest will be seene; let her have a little Patience: if shee can not get a place in *Gerlitz*, I will get a place for her some where else, where shee shall have quiet enough; but let her stay within at home and not goe out, except upon necessity, and let the Enemy rage, he will not eate her up.

13. I

13. I must waite yet a while here, and expect what God shall please to doe; for I have but newly gotten a little acquaintance among the *Great ones* here, which happeneth daily; and I am well yet, thankes be to God; but I have not had any opportunity to desire any thing for my *Protection*, from the *Lords*, the * *Prince Elector* being gone a Journey, and some of the chiefe Lords with him.

* *The Prince Elector of Saxony.*

14. Though I doe not rely upon any Worldly protection; but will adventure it on Gods name, and trust him onely, of whom I have received my Talent.

† *Doctor Ægius Strauch.*

15. Next Sunday, there is a *Conference* appointed here at my Landlords, which the † *Superintendent himselfe* desireth to have with me; and I am invited to Supper, where some of the Prince Electors *Counsellors of State* will be present; what shall passe there, I shall let you know with the first opportunity.

16. For he loveth my Treatise *of Repentance*; onely he would faine aske, and himselfe heare [of me] concerning some points which are too high for him, *from what Ground they flow*; which I am well pleased with, and shall observe the Issue.

17. So I expect likewise, the Resolution of *Privy Counsellour Loss, to whom* I shall repaire with the soonest; and what shall passe there, I will let you know with the first opportunity: I hope all will goe well; as God will, so I will: who knoweth what God will have done, or what he will doe with me; I very much marvell my selfe, how I am lead so wonderfully *without any* intent and purpose of mine.

* *Belonging to a Table.*

18. By this Bearer, I send two Rixdollers to my Wife, for her occasions; if shee want any thing, shee knoweth well where shee may have it; the Key of the * Drawer lyeth in the Parlour by the Warming-Pan, upon the Shelfe: *Your Treatise* lyeth in the Drawer, you may aske for it; *your Letter* which you sent to *Zitta*, is not yet come to my hands; if any thing happen, let me know it; and if there be no sure Messenger at hand, send but to Mr. *Melcher Berntten* at *Zitta*, he hath opportunity hither every week; and let him know, that he may send it away, as we have agreed.

19. Salute my Wife and two Sonnes from me; and exhort them to Christian Patience and Prayer; and to purpose *no selfe revenge*; that the Enemy may have no advantage.

20. The businesse with Mr. *Furstenaus* his *Family*, is indeed not good, nevertheless it will prove no great matter; for it is the High Priests owne reproach; and it would even turne to his great disgrace, if it were well replyed to: I would his *Prince* did but rightly know of it, he would Protect him with a witnesse, they are the good fruits of the High Priest.

21. I

21. I hope to visit you very speedily, though I should returne hither againe, it *will not* cost me my Neck; it is but a mad clamour, for there is nothing in it but the *Priests* Bell-Clapper which sounds so sweetly, it is easie to judge whether it be Christs voyce or the Devils; you need not be so deadly affraid of this Quarrell; it is not a businesse *you need be ashamed of*; it is nothing but *Babels* * Bell, which is rung to give warning [or to sound the Alarum.]

* Or, *Peale.*

22. Doe but stand to it stoutly in the Spirit of Christ, and then *Christs* * Bell will also be rung; God give them and us all, a good minde.

23. Pray salute Mr. *Frederick Renischen*; I could doe nothing for him here yet; for things goe here very much by Favour, and here are many attendants when there is any thing to be had, I would very readily serve him in Love, if I were but able; I cannot yet counsell my selfe, till God helpe me: my [Sonne] *Jacob* shall stay still at *Gerlitz*, that his *Mother* may have some comfort there, till I can dispose it otherwise; it should be already, if I were not to stay here, let her have but Patience: And so I commend you *into the Love of* Jesus Christ.

Translated into the Nether-Dutch out of Jacob Behmens *owne hand-writing: And out of the Nether-Dutch into English.*

A reall and unfeigned

TESTIMONIE.

CONCERNING

Iacob Beme

OF OLD SEIDENBERG, in upper LAUSATIA.

OR

The LETTERS of two Learned Germans, both acquaintance, and Lovers of this Authour; called TEUTONICUS.

The first is an Epistle of H. D. V, T. to H.P.V, H. Dated the 3. of *Octob. Stilo novo*, ANNO. 1641.
The second is an Epistle of A. V, F. to D. O. B. J. O. S. the 21. of *Octob.* ANNO. 1641.

Translated out of High Dutch, for Benefit and Information to those that read his Writings.

Printed in the Yeare, 1649.

A TRUE AND UNDISGUISED
TESTIMONIAL
CONCERNING
Jacob Behmen
OF GOLD-SPRINGBURG, IN
Upper LUSATIA.
OR
The LETTERS of two Learned
Germans, both acquaintance, and Colleagues of this Author; called
THEOPHILUS.

Printed in the Year, 1649.

THE FIRST EPISTLE.

Grace, Peace, and Mercy; light, life, and power, from God our Father, and Jesus Christ our Lord.

1. DEARE, *and very worthy Friend, it doth in an especiall manner make me glad and rejoyce, that I find you have such an intimate intire thirst, after* the precious Pearle, and faire Lilly of Paradise, *Viz. after the light, and life of God; especially in this Age, which is so filled with the excesse of vanity, and iniquity; though* Jesus Christ *be richly Preached unto the World, and all flesh; but scarce known aright of any, or very few, according to the* Spirit.

2. *For when we search in the Writings of the Phylosophers and learned men, not onely those among the Heathens, but the Christians also, we shall finde, (when they write of the wisedome and knowledge of nature: and of all things) but very little, to shew, that they laid the right Foundation; and built up their building, from* HIM *whence all thiugs doe Originally proceed; and whereupon they rest: namely,* from God himselfe; *whereby then it is an easy matter, to judge what kinde of building and structure that is, which standeth onely upon the sand and mirey Bog of selfe-wisedome, opinion and reason; and whether this their knowledge and science be true and reall; Or rather a* mock wisedome, *and a vapouring ostentation of knowledge, and the same of which* Saint Paul *saith,* that it doth not edify, but onely puffeth up.

3. *Let a man but consider with himselfe, whether any can speak really, and essentially of a thing, without the true ground thereof; and how he can teach aright of nature, and the knowledge thereof without the very Creator of the same; and without the knowledge of* HIM *that hath founded it. How can there be light, where man maketh selfe the light, and where the Creature leadeth it selfe astray from its Creator? And how can that be wisedome, which layeth not its ground in the highest and essentiall wisedome, and doth not direct and lead us in, to that again; but onely to an Imaginary conceit,*

and phantasticall apprehension of wisedome; and to an unprofitable vapour and fruitlesse shew thereof?

4. And then it must needes follow, that they are altogether vaine in their Imaginations, and contrived inventions, and that their ignorant, misunderstanding Heart, hath been but so much the more darkned; and because they have held themselves to be wise they have been therein but fooles in Gods account; whereby the glory of the unchangeable, immortall God, hath been more and more changed, into an Image of their owne vaine thoughts, and invented opinions; and Man hath been led away more, and more, from God, into his owne wisedome, selfe-confidence, and bold presumption.

5 Now to stop, and turne away, this great evill; the mercifull God; did (About an hundred yeares since) raise and stir up, the pretious man Luther, (in Divinity) who recalled us to the word of God, and the Holy Scripture, and therein to Christ and his Gospell; and richly shewed and opened unto us, the Great Mystery of Christ, and Faith in him.

6. But as this ground doth far surpasse the reach of reason and nature, so likewise it is not knowne, understood, and apprehended aright, by reason and the naturall man: whereupon there is a Sect made thereof, in Generall: whereby they betake themselves to the externall, and to the person of some man, catching, and holding the shell, but let the internall, Viz. the kernell goe: sticking in the letter, Viz. in the cold fruitlesse Theory, and bare outward skill, but not regarding the spirit, [and Practice].

7. Whereas notwithstanding, that is the most pretious ground, wherein we may be really renewed and borne againe: wherein the holy Spirit (if we faithfully seek, and minde it) is given unto us: which then leadeth us into all truth: and doth teach and open in us, all that is good, and necessary to Salvation, and the honour of God; by which gift of the holy Gospell, God hath here and there dispensed unto men, all manner of gifts in all kindes of wisedome and knowledge: but therewith Errors also and Tares have beene sowne, by the Enemy, as Experience doth more then enough, alas! demonstrate

8. At this our time when the Phylosophy of the Noble ground of the Gospell, and our Faith, is thought to be studyed out and fortifyed: and now when reason supposeth that it is ascended up to the height, with its wisedome and Arts, God hath stirred up this our deare Jacob Beme; a plaine unlearned Tradesman; who could scarce write; and gifted him with such a Noble endowment of the Universall knowledge of God and Nature; and shewne him the Centre of all Beings; how all things arise from God Originally: consist in God, and againe returne, and flow in to him &c. thereby to call man to the knowledge of God, of himselfe, and all things; that he might turne himselfe, from the corrupt, dark Being of this World, to Christ the onely light; depend wholly on him; and be regenerate, and illuminate in him; and so reach and obtaine the limit and end of his Creation, Redemption, and the Calling of the holy spirit; according to the measure of Faith,

here

here in this [life] time ; and hereafter Perfectly to all eternity.

9. *This high rare and pretious gift (which hath not been manifested in the* like *manner and* degree, *height and depth, breadth and length,* before *these times) our* Jacob Beeme, *learned in God, hath employed in all faithfullneſſe and ſimplicity, and laid it forth, as it was given and imparted to him : and in all his writings, hath laid his* ground *in* God, *and hath reared up his whole building, very deepely founded, from* HIM : *As* Chriſt *ſpeaketh of* the wiſe Maſter builder, *that he* digged deepe and laid his Foundation on a Rock, whereupon he built his Towre on high.

10. *As it is clearely to be ſeene ; how he doth all along, drive and preſſe at God, Chriſt, and his ſpirit, at faith and love ; at the mortifying of the old, and the renovation of the new man, and in breif, at the Reſtoration in Chriſt, of Gods Image,* in us, *which did diſappeare in* Adam, *and is become half dead ; and as to Salvation in it ſelfe, and in the Elements of this World, is* quite *dead ; and eſpecially how he doth diſcover, and admoniſh us about the deſtructive Babel, that abominable and pernitious* Turba Magna, *which doth ſo exceedingly hinder and keepe men back (in their darkeneſſe, in the foreſtalled conceit of light, and love to their owne will ;) from the reall contemplation of God : to the end, that we ſhould labour and uſe all diligence to be freed from that falſehood darkeneſſe, and captivity, through the* grace and light of God in us.

11. *Alſo he ſheweth the order, harmony, and birth, of all things ; how and wherein each thing ſtandeth, in its due order ; and to what it tendeth, and how in the whole vniverſall nature there is a continuall, unceſſant moving, drawing, and attraction, or a* magicall *and* magneticall *wreſtling ; and how all things doe ſubſiſt, by the power of the yet unceſſantly working* word *of Gods* Fiat ; *and hold their analogy, and orderly proportion in the wiſedome of Gods wonders : whereby it may be ſeen, what the fall of* Lucifer *was ; alſo what* Man *was, in his firſt noble excellencie and true nature from the Creation ; and how he is corrupt by the fall of* Adam : *and awakened and called unto life again by* Chriſt, *the eſſentiall word of love.*

12. *But he doth* not *expreſſe this and ſet it forth, with wordes of* Scholaſtique *knowledge, and contrived Art, of wiſedome in* Babel ; *and of* her *Builders : but as it was given him according to the knowledge of nature, in* his *owne* Gift. *Now albeit ſuch* termes *&* phraſes *as he doth uſe, might at firſt appeare, (to one that is unaccuſtomed to them,) very hard, and* harſh ; *and might ſeeme darke and obſcure, yet time, and the diligence of an obſervant* Reader, *that earneſtly deſires knowledge for his edification, will, (by the indwelling grace of God, together with experience,) ſo bring him into a right apprehenſion thereof, that what ſeemed difficult, and darke before, at* length *will be plain, cleare, and* eaſy ; *as it hath hapned to my ſelfe, in many things.*

13. *Therefore let no man marvaile or be offended, and complaine ; that*

it

it is expressed in such a manner, stile or phrase; for it is the Gift of God, who doth thereby what he pleaseth; But unto the Children of the Mystery, who are capable, and worthy of this Gift, (If they doe but seriously and diligently seek, and persevere therein,) it will plainly appeare, and they shall finde by Experience, that the expressions are very Proper and Exact, essentiall and good, in themselves; but hidden unto the high and selfe-wiselings: yea they are as a stone of stumbling and offence; and a fortresse before the Mystery, so that they runne upon it, stumble and become more and more blind.

14. For the Philosophy and Divinity of our deare Jacob Beme, is a very noble, pretious, and deep ground: An Universall thing, reaching it selfe forth into all things; Especially, the Doctrine, of the Three Principles, which have their Originall in the holy Trinity; Albeit the third Principle must be rightly distinguished from the other two. But I have according to the grace which God hath lent unto me; truely and conscientiously, weighed and examined, the gift and Doctrine [or Experimentall Essayes] of this high-illuminate man, and have found them to be Wholly Spirituall; and very distinct, and discreet: and that they doe not so much as once clash against any Article of the Christian Faith, (Which is much to be admired in this Great and Large, and all-comprizing Knowledge; where he setteth all in such true Order, right distinction, and understanding) but he doth very emphatically, and Convincingly clear and confirme * them: And it is a light and Birth [or Manifestation] of this time [and Age,] such a one as hath not as yet been revealed; and opened so properly, exactly, and plainly, shewing What God and Nature is.

* The Articles of Christian Faith.

15. Yea this knowledge in respect of its true Demonstrative ground, Universall light, and large comprehension, is even THAT, wherein all Nations, Turkes, Heathens, and Jewes; And all Sects, and Heresies: be they as Subtile and Cunning as is possible, yet may be convinced in a rationall way; for therein is exactly to be seen, how the ground and meanes is layd downe and declared, to the taking away of the Vaile, wherewith all Nations and Doctrines are covered, darkened, or hooded up.

16. Also therein is to be seene, how the Axe is layd to the root of the great Tree, of Nebuchadnezzar, and to the whole Growth thereof; and also to the Great Building and Structure in Babel; and thereby the Turba Magna, and great Confusion, is discovered, and brought to light; which verily is not the worke of a Man, but the Gift, and worke of God; and for certaine shall have its effect, in its due time: but the great Judgements must first precede, or fore-run; wherein wee see how at present, whole Christendome standeth, and as yet shall stand, in a worse posture: Seeing all things must be Judged aforehand; and Babel must at last destroy it selfe; but the Antichrist shall be slaine by the spirit of Christs Mouth.

17. Now as this Pearle, and this Lilly-twig, which is so deep and high,

so

so rare and excellent, noble and precious, was not *Communicated unto the Author by Man, but imparted from the* deep *spirit of the* Revelation *and* Wisedome *of God: So likewise the same, is especially to be sought for (in true faith, a Childlike purpose, and in a Divine fixed resolution, and humble confidence) from the true Light, and right giver of all good Gifts; and to be learned, and obteined through much diligence,* Exercise *and peculiar* Experience, *in the wayes of God, and* under the *Crosse of Christ; for as* this *Gracious Revelation, is a Gift of God; so also the Gift of God is required, that men may come rightly to know and understand the same.*

18. The Lord our God, and Father of our Lord Jesus Christ; the Father of lights, and all good gifts; *illuminate your heart and minde, and open unto you the heart of his Love, in* Christ, *that you may come to the knowledge of Himselfe, his Sonne, and all things; in the instruction, and inhabitation of his holy Spirit:* Amen.

THE

THE SECOND EPISTLE.

The Noble Sophia *from above, make the hearts of those that love it rejoyce, and worke in them an holy will; well-pleasing unto* GOD.

1. BELOVED *in the Beloved: I have with an especiall observation, taken notice, that there are not onely every where, such as are meere Enemies, and Contemners of the* Heavenly Marriage; *as alas! too too many in this our distressed native Countrey, but yet in some places there are Loving Friends, and well-wishers (albeit in the lesser number) to be found, who very diligently and seriously,* Seeke *after the* hidden wisedome, *and so farre as they persevere, and hold out, doe at length in a glorious, and worthy manner,* enjoy *their Divine, pleasant, and chaste Love, with superabundant joy and satisfaction to their resigned soules in the spirit and truth.*

2. *To this* hidden Manna, *and true divine and supernaturall* * Nectar and Ambrosia, *the victorious and triumphant voice of the great* Jehovah, *hath called and invited us, in this our new beginning Age, of the blessed* † Morning, *with the sound of his Trumpet: in that instrument and witnesse of* Jesus Christ *(though indeed rejected of man, yet especially chosen of God,)* Jacob Beme *of* Old Seidenberg *late Denizen at* Gerlitz. *Who in his profound and deep-grounded writings, (surpassing the reach of Nature,) hath plainly hinted unto us, into what time we are fallen and what is yet to be further expected (and enacted) by the Generations to come, in the great wonders, and workes of God; so that now it is our time to arise from the drunken drowsinesse, of* Great Babel; *and to goe out, to meet the Bridegroome that calleth and knocketh.*

* The honey dew of Heaven and the food of Angels.
† *Aurææ Horæ*, or Golden hour.

3. *For certainty, this blessed man, (now reposed in God,) was a burning light, and it is likely, that new wonderfull starre* Mystically, *and* miraculously *appearing in the skie; which in the yeare* 1572 *(beeing two yeares before his birth, did remarkeably shew it selfe, in the* Cassiopæa

and

& via lactea, or *Saint* Jacobs *white path, unto the European Nations, for a speciall pregnant signe of a* Totall New birth [*and manifestation*] *out of the upper fiery Christalline waters; to the stirring up of many profound, learned, and deep searching mindes: And as one effect thereof, he happily finished his last Mysticall Booke, which as he often told me by word of mouth, was most* worthy the reading: *Viz.* the Mysterium Magnum [*or Commentary*] *upon* Genesis, *in the yeare* 1623. (*being from the yeare* 1604. *and* 1607. (*when the New starres appeared againe*) *the* Exit *of the seaven or seaventh Trigonall Conjunction, and the eighth from the seventh Centrall Beginning*) *Whereupon in the yeare following, namely,* 1624. *in the* Jubilee, *or fiftieth yeare of his Age, according to the Mystery, he returned unto his* Grave, *or re-entred into the* Magicall, *and* Mentall Principle.

4. *Although at first, the* * Aurora, *in its rising* (*which is, the root, or Mother of* Philosophy, Astrologie, *and* † Theologie, *&c.*) *and also the little Book of* The way to Christ (*which beginneth, according to the order of the New Testament with* Repentance, *and* Faith, *to the Entrance into the holy Kingdome of God*) *and then also his owne* person; *and afterward his* dead Corps, *and at last the poore* Grave, *and* wodden Crosse *in the Church-yard; were with blind furious zeale, and very unbeseeming behaviour, abused, assaulted, and defaced; and yet those things were never brought to a due* [*Legall*] *hearing: neither was this blessed* J. B. *convicted of any errour in the Evangelicall Faith; but much rather* (*as it appeares by his Life and Conversation; also by his Sound Writings concerning* Election, *and the two Testaments* [*Viz.* Baptisme, and the Lords Supper] *as also concerning the* Suffering, Death, and Resurrection of Jesus Christ) *he was found stedfastly to continue unto his very end, in the pure, and un-sophisticated* Lutheranisme; *besides what he hath sufficiently declared, in a peculiar* Apology, *upon the false and hearsay Censure of* Gregory Rickter, Primarius, Anno 1624. *who was Primate of* Gerlitz.

* His first Booke.
† Divinity.

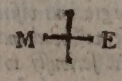
5. *And the contention about the* Sealed Grave *of* Christ; *and of his faithfull witnesse* J. B. *is of like importance and consequence, as that about blessed* Luther, *which at* Witrenberg *was environed, and molested by the Northerne and Southerne people* (*not to speake of the Easterne and Westerne Nations*) *and yet* (*although dearly purchased*) *it hath prosperously remained under the* Electorall Highnesse *his Protection, so that both of the past and present Age,* the two *dear and faithfull* witnesses, *of the true, clear, and pure Evangelicall light and righteousnesse, like* Moses, *have remained in their* Graves *undisquieted, by the Babylonians; and the Evangelicall Christendome hath an especiall remarkable, reall, and wonderfull* Signe, *whereby they may know the gracious visitation of God, and his spirit in* Christ Jesus, *their onely and Eternall head and* Saviour.

6. *Therefore this Our age* ought *seriously to consider these wonderfull*

Writings, immediately *revealed, and Communicated from God, that they are not, as the Books of other men, scrap't together by the spirit of Astrall wit, or earthly Reason, patching and piecing, picking and choosing, here ana there, according to its fanste, Notionall hints, and Astrall glances of illumination; now writing, and then cancelling, adding or interlining; but they are written by the Author himselfe, with the* overshadowing, *and indwelling co-operation of the Great and* secret Spirit of God *throughout, with one continued draught, and instinct of the given, and not taken or usurped Pen: of which I my selfe, with many more, are eye-witnesses; and that from the very Originall Copy, and hand-writing of the Author; and therefore they are to be looked upon and judged far otherwise, then with the eyes of Common* Hystoricall Reason.

7. *Not to mention, that the fulnesse of time is* not yet come, *wherein these, and other Wonders hidden hitherto, might be generally, fully, and satisfactorily knowne and received: Also this worke is not to be undertaken and mastered, or censured with unwashed hands, but it must be begun and carryed on stedfastly, and constantly with all un-interrupted diligence, in the sweat of the face, with a holy spirit, and such a will of the mind, as is wholly and onely sacrificed, and devoted to* God; *yet so as continued and accomplished in God and by God, with Christ, and his holy Spirit of grace, whereby also the hidden Kingdome of God, and therein the* Sealed Image *of Jesus Christ, is opened againe; and very prosperously and effectually advanced in the desiring Seekers, and lovers of the glory of our Lord and Saviour Jesus Christ, with inward entire light, and Eternall joy, and jubelizing Tryumphant melodies of heart; to the glory of the most High, and to the salvation of our Soules, and our Sences, which are departed from the Divine light and righteousnesse; the losse of which is infinitely more then the gaine of the whole World; and which to obtaine,* we must lose our selves, and all that we have *in us, in God the highest and chiefest good; and so we shall for ever finde true constant rest, and assured Peace, onely in the Pierced living Rock, and heart of Jesus Christ,* Amen.

8. *To which High, and happy End, we ought on all sides, by the assistance and helpe of the Divine grace, to put forth our selves (so far as is possible in this mortality) without any lingering* Delayes; *and so labour to enter into the light, and walke in it, while we have it, and so injoy it here in* Time, *and hereafter in* Eternity. O Jesu! the Onely and Reall Light and Salvation of our Soules, *which is come into the World, to free us from the power of Night, and of Darknesse, and Eternall Death; grant us, and give us This, So be it,* Amen. Amen.



A

A WARNING FROM

Iacob Beem

THE

Teutonique Phyloſopher,

To ſuch as reade his Writings.

OR,

An Extract of diverſe Paſſages out of His Writings, for information to thoſe that read them.

Prove all things: hold faſt that which is good.

Note; That this Warning is gathered out of diverſe of the Authors Books, and Epiſtles, and put into ſuch order and forme of a continued Speech, by the Tranſlator.

Printed in the Yeare, 1649.

Jacob Boehm.

THE

Teutonique Philosopher,

To Such as trade his Writings.

OR,

An Extract of divers Passages out of His
Writings, for information to those
that read them.

A WARNING
From J. B. T.
TO
THE READER.

1. LET the Reader be warned, not to search further in these very deep Writings, or to ascend higher with his will, and to imagine deeper *then hee apprehendeth:* let him alwayes rest satisfyed in the Capacity, reach [and Comprehension of his understanding] for in the comprehension, he standeth yet in the Essence, where he erreth not, how deep so ever the Spirit leads him: For, *farre more* will be given to one then to another; onely this is the bound, marke, or limit, that every one continue stedfast in *humility* towards God; and wholly resigne up himselfe to God, that God may worke in him the will, and the deed, as he pleaseth.

2. When thou doest this, then thou art as dead in thy selfe; for thou desirest nothing but Gods will, and the will of God is thy life; which goeth in it selfe inwardly, even unto the * *Thousandth Number*, and searcheth the Depths of the Deity with all wonders: He leadeth thy will, resigned to him, into the Virgin of his Wisedome, that thou mayst contemplate, and see all wonders; but thou mayst not set thy Imagination, off from *him*, into the wonders; so soone as thou doest so, thou departest from Gods will, which is the Eternall Liberty, and art Captivated in thy owne Imagination: Marke this; for every Imagination maketh an Essence, and therein thou standest; and thou must get out thence againe, or thou *seest not* God.

* *The Crowne of Virgin Sophia.*

3. Therefore Christ teacheth us Humility, Love, Mercy, purity of heart, and commandeth us to seeke in Gods will, and to resigne up our selves thereunto; for in Gods will wee may doe *all* things: Our owne nature must not doe it, but God himselfe is zealous *in US*; and he is our *deed*, or Actor, if we worke any wonder: For no

no humane Soul shall say, or thinke, I will doe wonders; no that cannot be, for the wonders surpassing the outward Nature, proceed all only from the Centre of the Eternall Nature out of the * *Tenth Number*; Which the Creature *cannot* [reach into:] But if it be resigned unto the will of God, then God doth wonders in the Creature; For it is his pleasure to manifest himselfe in the weake [in the low, meeke and humble mind,] for the *strong* is stiffe in his owne will, and will not resigne and surrender it to God; He trusteth to himselfe in his owne wit.

* *The Eternall fire.*

4. Thus his will is without God, and can doe nothing; and if he then speaketh of the Being, and will of God, he is a Lyer, for he speaketh not from the spirit, and will of God; but from his owne selfe, from his owne weening, and *Conjecture*; In which is meer doubt [and uncertainty, albeit he may alleadge, quote, and draw never so many sayings of other men according to his apprehension to confirme his opinion and way,] And hence arise, the many divisions, Controversies, and contentions, about Faith, and divine knowledge, that men goe about to seeke God in their owne will, and skill; men would find God in their owne will, and he is *not* therein; for he dwelleth onely in that will, which resigneth it selfe up with all its reason, and skill to *HIM*; to such an one he giveth reall living knowledge, and power; to know and understand his *Being*.

5. Therefore we shall be dumb, dark, and hystoricall to every one that is not borne of God; For we are according to the outward man in this World and according to the inward in God: the inward man borne of God speaketh of the Kingdome of Heaven, and the outward spirit produced from the *Principle* of this World, speaketh of this World; Thereupon one mans understanding is far otherwise then another; all, according as every one is *Gifted with Wisedome*, so he apprehendeth, and so he interpreteth.

6. Every one will not understand my Writings according to my minde, [meaning, and understanding,] yea *perhaps* not one: but *every one* receiveth according to his Gifts, for his edification, and profit; according as the spirit hath its propertie, [forme, and Idea] in him.

7. He that will not seeke *thereby*, [to be] a new man, borne in God, [or the regeneration in the spirit of Christ] and wholly, and unfeignedly apply himselfe thereto, let him let my Writings alone, and leave them uncensured; I have written nothing for such a Seeker; also he will *not be able wholly* to understand our meaning though hee excerciseth [and striveth] much about it, unlesse he entreth into the *Resignation* in *Christ*; and there he may obtain, and apprehend the spirit of the *Universall*, else all will be to no purpose; and we will warne the curious, *Critick*, speculator, and rationall Artist;

Artist; that he *amuse not* himselfe; he effecteth nothing in this way, except he himselfe entreth thereinto, and then it will be manifest unto him *without much* seeking, for the way is plain and *Childlike*, and it is truely, and faithfully Declared, and described *in my Writings*.

8. Let no man blind-fold himselfe in respect of the simplicity of this hand: for we must be Children if we will finde *the Lilly* of the holy Plant, and *enter into the Kingdome of Heaven*; our desire must onely be directed in all plainenesse, and down-right syncerity, unto our first Mother again; from whom we are departed in *Adam*, and become *Selfists*; we must goe out from, and disclaim our reason, and step into the obedience of our first *Eternall* Mother, and then we receive the spirit and life of the Mother, and then also we *know* her habitation, and her food.

9. Indeed it lyeth not in the power of outward reason; but to the spirit of God there is nothing impossible: and if we be the Children of God, and regenerate again of God in Christ; the Sonne may well see what the Father doth in his House, and also learne his Art, and worke: If we then be the Mystery of God, we ought not to think, as if we might not dare to meddle with Mysteries, as *Antichrist teacheth*; For none can take unto himselfe any thing of Gods Mysteries, unlesse it be given him; and Saint *James* saith, *Every good, and perfect gift commeth downe from above, from the Father of lights, with whom there is no change, or alteration.*

10. We have in our Writings, set you downe according to the true ground, what man was before his fall, what he is now in the fall, and what he is again in the New-birth; and also what he shall be after this life: for we know what he is in death, and what in life; also we know, what he is in Hell: also we have set you downe the whole ground of the Divine Being; and also of the Creation of all things: of that which is Eternall, and of that which is corruptible: and how every thing is made, and come to be as it is, and also what it shall be afterwards; and therein lyeth *the Key of the Grand Mystery*, so far as a *Creature* is *able* to *comprehend* and *beare*.

11. And this we have done, not from our owne wit and reason, as if it were greater then any mans living; but in the Mothers bosome, in the mothers spirit: I am dead and as a nothing; when I speake and write so, I write not from my *Selfe*; but from the knowledge and seeing of the Mother: and yet I live in care, trouble, and labour, in feare, and trembling, and in temptation, like other men; for I have *Adams* skin and live in the hope of *Israel*: This I write that the Reader might know, wherein my knowledge and skill standeth; that so he seek not that by me, which I am not; for I am *no more* then all other men, who in *Christ Jesus our King* wrestle for the *Crowne* of Eternall

Eternall joy, and live in the *hope* of perfection, &c.

12. The Reader may perhaps wonder how a plain *Lay-man* could come to understand such high things, having never read them, nor heard them from any man; but I tell you, that which you see set down in my Writings is *but a glimps* of the Mysteries; a man cannot write them: if God shall count *you* worthy to have the light enkindled in your soul, you would see, tast, smel, feele, and heare, unspeakable words of God, concerning this knowledge; and therein is the true *Theosophicall School of Pentecost*, where the Soul is taught of God; *Christ* saith, *Mat.* 7. 7. *Seek and you shall finde, knock and it shall be opened unto you:* Also, *my Father will give the holy Spirit, to them that aske him for it.* If the Soul yeild it selfe up to wisedome, for a full possession, then shee penetrateth through it, with her flaming fire of love, and *unlocketh* all Mysteries unto the Soule: none can give it to another, every one must get it himselfe of God; one may well give a manuduction, or *Direction* to another, but he cannot give him the understanding.

13. I have no other cause, and incitement to write, but only from a desire of upright love, towards Gods Children; that I might once recreate and refresh my selfe with them; I doe it not for any Temporall wealth, honour, or gifts, *But for the hope of Israel*, that in the other life I might eternally rejoyce and triumph with my Brethren, and then my labour which here I performe in love towards them, shall be *well* recompensed; therfore I am in good earnest, seeing Christ faithfully warneth us, *Not to hide our Talent under the napkin, or bury it in the earth. Mat.* 25. *Luke* 19. Therefore, *We ought not greatly to be affraid of man, who can onely kill the body, and then can doe no more: but feare him that is able to destroy both body and soul, and cast them into Hell, Mat.* 10.

14. I declare in the presence of God, as I shall answer it before his Judgement where all things shall *appeare*, and every one shall give an account of his deeds; that I my selfe know not how it comes to passe, with me, save onely that I have a fiery incitement, or strong driving and instigation in my will: I know not also what I shall write, for when I write, the spirit dictates to me, in great and wonderfull knowledge; insomuch that I often know not *whether* according to my spirit, *I be in this World or no*, and at this I doe exceedingly rejoyce, where then sure and certain knowledge is imparted to me, and the more I seeke the more I finde; and continually deeper, that I oft times account my sinfull Person too mean, low, and unworthy, to set upon such Mysteries; but then the spirit setteth up my *Banner*, and saith, *Arise thou shalt eternally live therein, and be Crowned therewith, why art thou amazed?*

15. Seeing therefore I have an effectuall knowledge in the light and power; it is a meere Gift of God, who likewise in such sort, giveth

giveth me a driving will thereto, so that I must write what I see and know; thereupon I must obey God rather then man, least my * *Office* be taken away from me and given unto another, which verily would *for ever greive me*: and albeit while I live I shall obtain smal thankes from some, who love their Belly, more then God and the Kingdome of Heaven, yet my writings have their Gifts, and are for their time; for they have a very rare pretious and earnest † *Birth*, and rise, there is many a noble Rose-bud conteined in them, which by reason of the great darkenesse in *Babel* cannot be knowne, and acknowledged, but *there is a Time*, whereto it belongeth; according to its spirit.

* *Bishoprick, or Ministry.*

† *Originall.*

16. I am verily a simple man, and have neither Learned, nor after this manner, sought after this high Mystery, nor knew I any thing of it, I onely sought the heart of love in *Jesus Christ* and when I had obtained that with great Joy of my soul, then was *this Treasure* of Naturall and divine knowledge, opened and given unto me; wherewith I have not hitherto proudly prancked and vaunted, but desired from my heart and earnestly sought of God, whether the time was come that this knowledge might be revealed, in the hearts of many: concerning which I also obtained a very powerfull and *Effectuall Answer*, so that I well know, what I have hinted and signified in my writings.

17. And although I am therefore despised and hated of many in the World, yet men shall see very shortly, wherfore God hath opened unto a simple, plaine Lay man *The Grand Mystery*, that is, the ground of all secrets and Mysteries; and I *may not reveale all*, that is made knowne unto me; and yet it might verily be revealed *unto* worthy men; if I found that it were the will of God and profitable to man: Doe not so greatly wonder at the simplicity wherewith God doth it; for the time of the proud and haughty is drawing to a period.

18. I warne and exhort the Reader in the love of Christ to try and *examine* my writings with a right Christian minde, and then his eyes will be opened that he shall see, and understand, and it is my Prayer to God, for the true earnest seeker, that he may be *Crowned* with the fair Garland of Divine honour, in the knowledge of the wisedome, that so he may have *no need* to use eyther mine or others Writings for the knowledge of God; but know the Lord in himselfe, as the like is happned [or granted] to mee: from which I write, and make use of nothing else; for it is written, *They shall all be taught of God, and know the Lord, I will powre out my Spirit upon all flesh*: Also *Your Daughters and your Sonnes shall prophesy and your young men shall see Visions*; wherefore then will men despise and contemne this, when God powreth forth his spirit upon so simple a man, that he must write,

above the reason of *all* men, yea *deeper* then the Foundation of this World is?

19. Deare *Christians*, it proceeds from Gods love towards *you*; that you might once see the root, and ground of your *School contentions* [and controversies of scholastique Reason] for many have sought but not at the right place, [Marke, or Gate,] whence they have fallen into contending, disputing, wrangling, and verball jangling; which hath filled the World, and almost quite destroyed all brotherly Love; therefore God calleth you with an *higher* voice, that you might see whence all things, both good and evill doe arise, and proceed Originally, to the end yee should cease from strife, and learne to know him, really, and fundamentally; which hath been hid from the Time of the World hitherto, and hath been onely revealed in the Children of the Saints.

* *Note.*

20. If you have a *desire* and delight to read my Writings, read them diligently, and especially apply your selves to the * *Centre* of all Beings; and then the *Three Principles* will be plaine and easie to you, and I know and am assured that if you apprehend the Centre in the spirit, that it will afford you such joy as farre *surpasseth* the joy of the whole World; for the precious * Stone of the wise men lyeth therein, which giveth the certainety, and reall ground of all things; it freeth man from all trouble [and perplexive thoughts] in the controversies of *Religion*; and it openeth unto him the higheſt Mystery that is in him; it bringeth that worke to which nature hath chosen him, to the *higheſt* perfection; and it is able to see into the heart of every thing; is not this a *Jewell* surpassing all the treasure and riches of the World?

* *The Philosophers Stone.*

21. Our Writing, standeth upon the ground of *the holy Scripture*; and it is no fiction or strange invention of reason, or a novelty, and innovation foysted in from an Astrall instigation; it is *not* New, and there shall also be nothing new save onely the true knowledge, in the holy spirit, of *the Being of all Beings*; we write what the time hath brought forth and manifested; and if it were not revealed by man, yet the *Beasts* must reveale it, for the time is borne, and there is no withholding, the most High accomplisheth his worke; my Writings are not written for the wise and prudent of this World, for the Fat Swine of the Devill, who contemne the light of nature, and walke in bruitish wayes, but for the hungry Seeking Children of God, who shall professe the Kingdome of Heaven: We must give *bread* to the Children that are worthy, that they may eate, and praise our Father in Heaven; *but not cast Pearles before Swine.*

22. Do not account it a jesting matter, which God now out of his Love *revealeth* unto us; doe but seriously consider what this manifestation and revelation betokeneth; which is now presented unto

the

the World; looke not upon the ſimplicity, by which God doth it, it ſeemes good in his ſight, and it is well pleaſing unto him, to manifeſt his might in the *weake* and *fooliſh*, as the World accounts them; it is brought to paſſe for Inſtruction to the World; ſeeing all live in contention, and will not ſuffer *his ſpirit* to draw them; that they might know Gods Kingdome to be *within us*; now therefore the Centre of his Being, and of all Beings, is revealed unto them; all this befalleth us from his gracious Love towards us, to the end we might leave off from the miſerable ſtriſe and contention, and enter into a brotherly, and childlike *Love*.

23. No ſelfe wit obtaineth the Crown of Gods Myſtery, although we write deeply and profoundly thereof, yet the *underſtanding* is not our owne, but it belongeth to the *Spirit* of the Mother; he ſpeaketh and expreſſeth by his Children, what he pleaſeth; hee manifeſteth himſelfe diverſe manner of wayes, in one farre otherwiſe then in another; for his wonderfull wiſedome is an *infinite* unfathomable depth; and you need not marvell that the Children of God uſe not all one *phraſe* and ſtyle; for to every one is imparted, what he ſhall open, and manifeſt in God; that the great Myſteries and Wonders, which were *foreſeen* from Eternity, in his wiſedome, might be revealed and made knowne.

24. Every one ſpeaketh from the wiſedome of the Mother, whoſe number is infinite and unſearchable; but the *Centre* or bound-mark, is the *Heart* of God; they all runne thither; and that is the proofe [or *Touch-ſtone*] whereby you ſhall know whether the ſpirit ſpeaketh from God, or from the Devill; for the Devill hath alſo a *Matrix* and therein are his Children, who ſpeake alſo from the ſpirit of *their* Mother, from their *Selfe*, and not from the ſpirit of Chriſt; for they have not the filiall ſpirit of humility in obedience, and love towards the Mother, much leſſe towards the Children; they alſo doe not live in the wonders of the Mother, in her humility and Purity; but in their owne Conjecture and conceit, in an *Antichriſtian ſhew of holineſſe*, devout Hypocriſie and pride, and tread, plaine downeright humility, under foot.

25. But if we be too hard, and difficult to the *Reader*; we doe admoniſh him in Love, that he would pray unto God in the name of *Jeſus Chriſt*, for the illumination of his holy Spirit; that he would be pleaſed to enlighten him, for without that, hee will underſtand nothing; we write from another Principle; no Reader underſtands us in the true ground, unleſſe his minde be new borne in God; there is a ſtrong encloſed Fortreſſe before it, that muſt firſt be opened; and that no man can doe, onely the *holy ſpirit* is the opener and unlocker.

26. Therefore he that will have an open gate into ſuch Myſteries;

he must be *Regenerate* anew of Christ, of Christs flesh and blood, of that word which became man, and walke in Gods love; and then he will attain unto the *right* understanding, and esteem it as a great Jewell, for the minde gives not over till it comes into the most inner ground.

27. Onely we will faithfully warne the Reader as he loveth his own Soul, and Eternity: to beware of doubting, unbeleife, and contempt, least in any wise he *Dally* with the high Mysteries and thereby blaspheme the holy spirit of God; and his minde become like *Lucifer*, when he saw the greatest Mystery, and the Deity to stand in such humility, he was offended, and turned himselfe from the light of love, and entred into the strong might of the fire, and would in his owne wit, and cunning craft, Lord it over God; quite contrary to the right of eternity: God should be subject to him; he would be a former in nature, and rule the magicall ground, as a peculiar Lord, and Artist; he would play and sport with the *Centre* of the *Transmutation* of the properties; and doe all things, as he listed and pleased, and despised Gods love and humilitie, and therefore he was cast out of his owne creaturall place into the eternall darkenesse into the *Abysse* of the *Austere Fiat*, and there he must remaine to his Eternity, had he but imagined into the light of the majesty, as the other angelicall Thrones: he had still been an *Angell*: but he went himselfe out of Gods love into the anger, thus now he is a Devill, *Viz.* An Enemy of Gods love and all holy Angels: for in love, meeknesse, and humility, consisteth the Kingdome of Heaven, and the Angelicall World, and the power of the heart of God.

28. But that selfe-reason which without Gods spirit is onely letter-learned doth taunt, cavile, and contemne, all that doth not punctually agree, and conform to the Cannons, Rules, and Institutions of the *Universities*, and high Schooles, I wonder not: for it is from without, (but Gods spirit is from within) it is good and evill: it passeth like the wind and is driven too and fro; it *esteemes* mans Judgement: and according as the high and *Great ones* who have the respect and authoritie of the World doe judge and censure, just so it gives its credit, and verdict, it knoweth not the minde of the Lord, for the same is not *in it*: its understanding is from the Stars, and 'tis nothing else but a counterfeit shadow of Phancy in comparison to the divine wisedome.

29. Although the Children of God have not all one gift, stile, and forme of expression, (for knowledge is manifold:) yet it behoveth us to try their heart and *will*: now when we finde that they arise and spring from one Centre, namely from the spirit of Christ; we should of right rest satisfyed on the Centre, and commend the expression to the *Highest* * *Tongue*, *Viz.* To the spirit of Gods wisedome,

* Or, *Language.*

dome, which through the wisedome doth open, and reveale to every one, in his eternal foulish Constelation, according to the manner, and measure as he pleaseth, therefore it is a very unjust and unchristian course, for the Antichrist to rage, and rave, reproach, and revile, when the gifts of God doe appeare in a diverse manner in men, having not all one knowledge: what *can* a man receive, unlesse the same be *borne* in him?

30. Judge no man, for the proud censure and false bablings of reason, where men contemne and condemne the gifts of the spirit, and onely looke upon the bare controversy, and dispute about the *Letter* [Exchanging Scripture for Scripture;] is onely *Babel*, a Mother of spirituall whoredome, where reason would alwayes faine be the fairest Childe in the house; men must honour and *adore* it.

31. The spirit of God himselfe judgeth, all things; if that be in us, why should we then amuse and *Captivate* our minds with such prating? should we not much rather rejoyce at the gifts of our Brethere n: if they have had other gifts to expresse then we: should we therefore judge them? doth any hearb flower or tree say unto the other, thou art sowre and unlovely, I will not stand by thee? have they not all one Mother whence they grow? even so all soules proceed from *one*; and all men from *one*, why then doe we boast and glory to be the Children of God; notwithstanding that we are more unwise, then the flowers and hearbes of the field. Is it not so with us? doth not God impart, and reveale his wisedome to us diversly, as he bringeth forth and manifesteth the *Tincture* of the *Mystery* in the Earth with fair Plants and flowers; even so in *us* men; we should rather congratulate, and heartily love one another, that God revealeth his wisedome so variously in us?

32. Therefore know, he that judgeth and condemneth in a wicked way, and runs on in pride to shew himselfe, *he* is the *Opressour* in *Babel* [The great hunter the mighty Nimrod] a * perverse stickler that stirreth up contention, and strife: a true Christian hath contention with none in reference to the different Gifts; he can unite and *reconcile* them all in himselfe, he brings them only unto the Centre, and there he hath the Touchstone of all things [and can rightly distinguish betweene good and evill:] here deare Brethren lyeth the Pearle, the Grand Mystery, and without this, all Seeking and Searching is dead, and obtaines not the Virgins Crowne [The Pearl of Sophia] but onely Thornes and Briers, that sting and gall the Children of God.

* Or, *a whirling Wheele.*

34. The *Touchstone* of knowledge, is first the true Corner-stone *Jesus Christ*: that man may see whether a thing proceed from love, and tend unto love: whether or no the love of God [and the *good of our Neighbour*, in all humility, meekenesse, and selfe deniall] be sought

ſought and deſired? or whether it proceed out of pride, [and a ſingular Phariſaicall ſcorn;] Secondly it is the *holy Scriptures*, the Bible; And thirdly, it is the *heart and Soul of man*, Wherein the Book of Gods life is imprinted, and incorporate; and it may very well be read by Gods Children; where then the upright ſyncere mind hath its *Touchſtone* in it ſelfe, and is able to diſtinguiſh and difference all things aright. If the holy ſpirit dwelleth in the ground of the minde; Man hath a ſufficient Touchſtone; The ſame will lead him into all truth.

35. Deare Chriſtians, conſider this aright, become members of Chriſt: and grow as living Branches, in the tree of Chriſt; Read with deligence and Obſervation *The Epiſtles of Paul:* and ſee how we muſt enter into the ſuffering and death of Chriſt, and dye from the old Earthly man, and ſtep into an upright love and Unity.

36. For ſure and undoubted it is: that there is *no ſpirit of Chriſt* in contention, and contempt; in diſputing, and diſpiſing one another; but onely a Painted Image and repreſentation of Phancy without life and knowledge. Conſider that we are Branches in one onely Tree; the ſame Tree is Chriſt, and God is Chriſts Tree.

37. Why doe we then contend ſo much about knowledge; knowing is not alone the way unto Salvation! *The Devill knowes more then we*; what doth that helpe him? nothing at all! For that I know much, gives me no joy: but that I love my Saviour Jeſus Chriſt; and continually deſire him, this affords me joy; for the deſiring, is a receiving.

38. I know nothing, I deſire alſo to know nothing; neither have I ſought ever any knowledge, for I am a *Child*, and a nothing in the knowledge? I am willing alſo to know nothing; that ſo I may be dead and as a nothing in the knowledge, that God in the ſpirit of Chriſt may be my knowing, willing, and alſo doing, that ſo I may run in his knowledge and will: and not *I*, but *HE*: that *I* may be onely the Inſtrument, and *HE* the hand which worketh.

39. To what end then will you Contend ſo much with me? I know nothing of your knowledge neither have I ever learned it; ſeeke your ſelves (in *whom* the knowledge *is*,) wherein I know, ſeeing I am dead in knowing, for his ſake, that will know in me.

40. I doe not firſt gather Sayings, and litterall Notions in my knowledge, out of many Bookes, together: but I have the Letters *in me*; doth not Heaven and Earth, and all things lye *in man*; yea God himſelfe, and ſhould he not then dare to read in that Book which he *himſelfe* is?

41. If I had no other Book, but onely my Booke which I my ſelfe am, I had Books *enough*; the *whol Bible* lyeth in me, if I have the ſpirit of Chriſt! what need I then any more Books? ſhall I contend about

that

that which is without me, before I learne to know what is within me?

42. When I read my Selfe; then I read in *Gods* Booke; and yee my loving Brethren are altogether the Letters, that I read in me; for my minde and will findeth you in me; and I wish from my heart that ye also could finde me.

43. I admonish you as Brethren and Children, from my *precious Talent*; that you leave off contending and read the Brotherly * A. B. C. in you; for it is a vaine and unprofitable thing; and altogether unavailable in the presence of God, to contend about the Letters. Are they not in *all men!* the *Country-man* is as learned, and nigh unto the Kingdome of Heaven as the *Doctor*, if he read the brotherly * A. B. C. in him.

* *Upright Christian love.*

44. No knowledge makes you happy; but that you enter into that you know, and become doers of the knowledge; not proud, ambitious, aspiring, stiff-conceited, wild, dry branches; but living in the Tree of God, where one branch doth mutually and lovingly *impart* sap and life unto another.

45. Alas! how doth the Mother complaine of some of you, that you are dry revolting Branches, unprofitable Suckers and Dreiners; it is told you that the withered Branches shall be cut off, for the Tree shall † *Renew* it selfe, and manifest its first forme and feature; for the End belongeth to the Beginning.

† *Restituti O*
Renovatio M
Reditus N
Reparatio I
Regeneratio V
Revolutio M

46. But if you shall despise all that is at present declared unto you, and not returne into your selves, and *learne* to read your owne Booke; then shall an Axe from the *East* and *South* cut you downe, that you shall never say, I read in strange Bookes, or feed in a strange pasture.

47. God hath sent his * heart with his life into us, wherein *all is written*; he that reads this Booke in himselfe, is learned enongh; the *other Learning* is but *Babel*, and Fable; that one will be learned in the Letters without him, before he can read his owne Booke; if he first read his *owne*, he should therein find *all* what ever the Children of God have written.

* Christ Jesus *the essentiall word of Love.*

48. For we Men have but one onely Book, which directeth and sheweth us to God; and that we have in Common; every one hath it in himselfe: that is, the high exceeding precious *Name* of God; its *Letters* are the flames of Love, which he out of his heart in the precious Name *JESUS* hath manifested *in US*; reade onely these Letters in your heart and minde; and then you have Bookes enough; all the Writings of the Children of God, doe direct you into this onely Book; for all the *Treasures* of wisedome lye therein; give heedfull diligence, that you be borne againe in the Life, and in the spirit of Christ, and then *you have all what God is, and can doe.*

49. But

49. But yee are drunck, and goe astray, and seek the *Key* to the Book, and *contend* about the Key: every one saith, I have the Key; and none will open his owne lifes Book: every one might have the Key to God in himselfe if he sought it in the *right* place; but you choose rather to contend, then to seek the Key in you: therefore you are blind even all of you that contend; ye Court your owne delusive shadowes of Phancy; and doe as one that beats the Aire, wherefore doe you not goe into the *Centre?* with such kinde of seeking, you finde not the Key, be as learned as ever you will: it *helpeth not.*

50. It doth not lye in Art and reason, but in an earnest resolved fixed will to goe out from selfe, and forsake all selfe knowledge, and to cast your selves with a penitent humble desire into Gods knowledge, and disclaime all your own knowing, and desire nothing but Gods knowing; yet in that manner that he may know in you what he *pleaseth*: and so you shall attain divine knowledge, and *finde the Key*, for which you contend.

51. Loving Sirs, and Brethren in Christ; become Schollers of the wisedome of God, let no man say of himselfe that he understands it: we know nothing of God, what God is, Gods spirit must be the knowing in us: else our knowledge is but a Fable, a continuall *confusion*, alwayes learning, and yet understand nothing, of the ground in the Centre.

52. What is it, that I am able to speake and dispute much of wisedome, out of the Writings of others; and could even con the whole *Bible* by heart and yet understood nothing, what the wisemen have spoken, from their spirit, and knowledge: if I have not likewise *the same spirit*, which they have had, *how can I* understand them?

53. To such knowledge as this, no conjecturall supposals, and bringing together abundance of *Texts* and Sayings to ratifie and confirme what we intend and conclude upon, doth belong: no Saint, or wiseman hath done so: but there belongeth a living spirit out of God, which is able to looke into the Mystery, and walk in its owne peculiar knowledge.

54. *Gods spirit* must be in the reason, if reason will see God: an humble resigned heart is required thereto, and no proud contemning boasting in the reason: where reason vaunts, and pretends an illuminate [*right-rectified*] judgement; this is nothing else but an Astrall Sydereall [starry outward] illumination; whereby it becomes subtile, and quick of apprehension.

55. Is any man a child of God; then let him seek *The good of his Brother* in the love of God: and then I can trust him: but if he be a Reviler [and a demure Pharisaicall scorner] he hath put on the

Monstrous

Monstrous Cap of the Devill, and walketh in pride: such an one is no Christian, but a titular * Christian: a Christian from the teeth outward: a confounding Babel; and all contemptuous disdainfull, *Contentious Bookes and Pamphlets* are such a *Babel*; that cause confusion.

* *Text, mouth-Christian.*

56. If we did shew one another the way of God, in love, humility, and in the feare of God, as it becometh the Children of God: there would not be such *Contention* and contempt in the World: whereby the simple Lay-man is deceived, and misled; and falleth to contemne, condemne, and despise his Brother, which is not of his *Opinion*, and Name of Religion; and yet knowes no cause at all: and the one is as blind in Religion (which without the spirit, and power of God, is nothing but an invention, and conjecture) as the other.

57. For true Religion doth not consist onely in outward words, in devout shewes: in verball confessions, and outward professions: but in *Living*, working, effectuall *Power*, that one desireth, from the ground and bottom of his heart, to practice and effect, that which he knoweth, in *love towards another*.

58. It must come to the practice and deed; or else it is nothing but a Painted feighned faith; an historicall *Babel*: where Gods spirit is not; there is no faith; also no Chrlstian: but where it is, there it worketh meer workes of love, it teacheth and reproveth meekly, and *mildly*, it is not pussed up, and disdainfull; as the Pharisaicall *Reason in Babel*.

58. Where there is a good spirit in man, there it should *draw good out of evill, and not pervert* any thing *to a wrong sence and use*: the spirit of God seeketh nothing else but good; he contendeth with none, he loveth man: and where he is in man, there he driveth him to love and humility towards his neighbour: he teacheth and instructeth with meeknesse, mildnesse, and forbearance as a loving *Father* his Children; he doth not push with the horn of revilement and scorne, he cometh not with thunder and lightning: like the Anger in the Fathers Nature, on the *Mount Sinai*, and also by *Elias*: but with a still soft voyce, as *in the Day of* Pentecost.

59. God hath Regenerated us againe in Christ, in *Love*; and *not* in the property of the *Fire*: to the end we should meet and prevent each other, in a kind Christian friendly will: with all moderate, modest, and mild deportment, and syncerity; entreat and admonish each other as Bretheren; we must helpe the weake: and direct those that goe astray, and lovingly shew them the way: not presently cast them into Gods Anger, into the Hellish fire, as the proud Pharisaicall reason in *Babel*, that spits out hell and damnation, against those that are not of his *Sect*, way, and *Opinion*.

60 *Christ* said *whosoever shall say unto his Brother thou* Foole: *he is*

is guilty of Hell fire: or Racha, *He is in danger of the Councell*; But what shall he be worthy and guilty of that calls his Brother a *Devill*, and condemnes him to Hell-fire: O man! Consider thy selfe, turne away, from such a way.

61. We have however in this Valley of misery, in our Pilgrimage a very small path, and narrow way into the Kingdome of God: Is it Christian like to beat and hurle downe one another? doth any man err and goe astray, let another shew him the way: let us deal with one another as Brethren.

62. We are altogether borne blind: but seeing that sight is granted unto us out *of grace*: wherefore will not one Brother beteeme eyes unto another? Every one seeth as God granteth him, as the sight is given unto him; why should one envy and hate another, in that respect? Seeing he knowes not what the Lord hath given him.

63. Ah alas! how miserable is our time: how doth the Devill bestir himselfe, to take us in his nets, and gins? that one Brother doth vilify, reproach, slander, contemne, and *slay* another; to the end he might catch us in Gods anger: Oh! he cannot beteeme us that high honour, which he had, and yet lost it, through pride.

64. Loving Brethren, *beware of pride*; especially of that which proceds from much knowing, and great learning: that is the pride of *Reason*, and it is the worst enemy of man: it hath never yet advanced any thing, but *Warre and contempt*.

65. *Syrach* saith: *The higher thou art, the humbler demeane thy selfe, pride goeth before a fall*; the knowledge of our reason is foolish; if Gods spirit doth not enkindle and enlighten the knowledge, and if I could say *all* the Scripture *by heart*, and knew *all Writings without Book*, and yet had not the spirit of understanding; what would my knowledge be but an invention?

66. An *Opinion* that a man confirmeth with the alleadging and quoting of many * sayings; is no Divine knowledge: for every * *Saying*, hath both its understanding, and meaning, according to the place where it standeth: according to the *Context*, according to the same matter; many times it signifies clean otherwise then as it is *quoted*, and alledged, for the proving of an opinion.

* Or, *Texts*.

67. Herein consists true knowledge: if any man will judge aright: his knowledge must be confirmed in him, from the spirit of God: it must proceed from the *Centre*, and not from a strange mouth, from the saying of another.

68. Or doe you thinke that the spirit of God *hath ceased to speake*, or that he is dead? that the spirit (if it moveth in the Divine seeing) dare not any more say, *Thus saith the Lord?*

69. The spirit *sheweth*, what he must speake: onely let him have a care

a care, and take *heed* of the cunning insinuations, and mixture, of the spirit of this World, and of the Imagination of the Devill, that the true humane spirit of the will, which proceeds from the fire of the soule into the light, be not infected, and poysoned in its curse.

70. There is no better Medicine or Antidote, then the desire of love, and humility; so long as he proceeds, and judgeth in love, and humility in the seeing [or Illumination] of the Divine Power: *His word is Gods Word*: for it is approved by the spirit of God; *H E E* moveth upon the Wings of the Winde; in the pure humane spirit of the will, as *David* saith, *The Lord goeth on the wings of the winde.*

71. You finde by none of the Prophets, or Apostles, that any hath spoken from the mouth of another, but from his owne peculiar Gifts, indeed *sometimes* the spirit hath brought in a *Text* and thereby *cleared* another Scripture, but the cheife of the matter, did flow from his owne *peculiar* spirit and mouth.

72. *Who* hath forbidden us that we should not speak from the Gifts of our Spirit: but that we must onely speake with a strange mouth: from our spirit; as Pharisaicall reason will have it.

73. *Who* hath made a law, that the spirit should hold its peace; who hath turned the speech of the spirit into another forme, but onely *the Antichrist*: who hath set himselfe up as Lord over Gods spirit; and hath changed the Mouth of the Holy Children: [Or the holy Scrip ures] into his owne colour, and will?

74. This the high Apostles never commanded us: but they said, *Hold in remembrance Jesus Christ who died for us and is risen again*; and bid us to teach, and preach: they have not shut up any mans spirit, and commanded him to change his tongue *wholly* into their words: did *they not* all mutually speake, every one from his owne tongue: and yet from one and the same spirit: and that was *Christs*.

75. We have at this day the same spirit, provided that we be Regenerate of him; and should he not now be able to say and speake what is necessary for this time; who is the cause that the Centre of the Tri-unity doth manifest and reveal it selfe? Even the *seeking* of man; *their desire*.

76. Men contend at present about Christs person; about the Election of God: [about the Ordinances and way of Divine worship;] and therefore fight, wrangle; and revile one another: This Gods love will no longer indure, but rather manifests it selfe: that so man might see what he doth; and depart from strife and contention, about the will of God, and enter into a right *Apostolicall* life, and no louger contend about knowledge: as hath been the practice for a long time in *Babel*.

77. But that now a simple mouth must speake and declare such great things; and not one, that is high, and deeply learned: aske God wherefore he doth it; if now a Shepheard as *David* was, should from Gods command become a King; the World would not beleeve it, till he sate in *royall* honour.

78. Did not Christ come in a low, mean estate, and forme; also were not his Apostles *meane people?* This God can still doe, that he may nullifie, befoole, and bring to nought the selfe-reason of this World: I declare unto you; we speake what we know, and testifie what we see.

79. There groweth a *Lilly* in the humane Essence, which shall speake the great deeds and wonders of God in its *owne* peculiar tongue; *That it shall sound over the face of the whole Earth*, Hallelujah.

80. Therefore let none contend about opinions, all contention is the image of an *Idoll*; Christ hath told us of his Omnipresence; but of no opinion, when he sayd, that *He would be with us alwayes even to the end of the World, Matth.* 28.20. He sayd *not*, in this or that opinion; but when he signified his presence, he sayd, *Like as the lightning ariseth and shineth unto the West, even so shall the continuall comming of the Sonne of Man be, Matth.* 24. 27. And sayd, *That the Kingdome of God is within us, Luke* 17. 21.

81. The light, and power of Christ ariseth in the *internall* ground in his Children; and gives them *Light* through the whole course of their life; and in this fountaine of light, the Kingdome of God, is in man; if man hath not this, let him contend, professe, dispute, as much as he will; he cannot bring it into him, with any opinion: but if he hath it, then from this Fountaine meere *Streames* of Love will flow and issue forth; let him but heedfully minde, that the Kingdome of Christ be regenerate, in him; that Christ becomes man (or be borne) in him; otherwise he is no Christian, let him be in what opinion he will, he must stand in the *Vine* Christ, as a living Branch, bearing fruit, *John* 15. Opinion is not at all available unto him, but reall faith, which workes out it selfe into Love; or is powerfull and effectuall in the breakings forth of Love; *And worketh good workes, Gal,* 5. 6. hath he not the workes of Love, then he hath no faith: opinion maketh no Salvation; but it is *Babel*, a confusion of the tongue of unanimous Love; none is a Christian, unlesse he loveth his neighbour, and desireth [and endeavoureth] to doe him good.

82. Grace *imputed* from without: [or an externall appropriation and imputation of grace] without the innate filiall child-like grace, is wholly false; when *Christ worketh* in man, then he is a Christian; and then the suffering merits and satisfaction of Christ,

doe

doe availe him; when he hath him in him for an Interceſſour that hath done it, that he doth it alſo in him [*Viz.* deſtroy ſin, death, and Hell in him] and put his merit on him; then the Kingdome of God is in *that ſame merit*; otherwiſe all imaginary opinions and apprehenſive conjectures are falſe; no worke pleaſeth God, but what hee himſelfe worketh, by his ſpirit in Man; therefore let us be Children of Chriſt, and not Children of Images, Opinions, and mentall Idols.

83. Chriſt hath bequeathed us his Kingdome in his *Teſtaments*; he that will receive the ſame, muſt become a child [he muſt be regenerate in the ſpirit of Chriſt] elſe there is no *Inheritance:* To worke repentance, is better then a deſire to know much; if the knowledge be not given of God unto Man, he will not underſtand the *Ground* of the *Divine Myſteries*; but if it be given him, then he needs no opinion [or mentall Idoll.] To continue ſtedfaſt in the humility and ſimplicity of Chriſt, and to hold cloſe unto his Love and grace, without contemning any, is *Good Chriſtianity*; all that ſpeaketh of it ſelfe is *Babel*, in Chriſt we are all members, and onely *One*.

84. And ſo I commend all thoſe that ſeeke and deſire the *Childe Jeſus*, into the meek, and effectuall working Love of Jeſus Chriſt; that he may be Conceived. Incarnate, and borne in *all*, and then ſtrife and contention hath an end: *When the Seed of the Woman breaks the head of the Serpent*, we come againe into the *Temperature*; and are in Chriſt onely *one*, as a Tree in many Boughes and Branches: *AMEN.*

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Seed

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Note, That this ſixt Epiſtle is a preface, or Introduction to the Table of the Three Principles, *which is a Scheam, or Map, wherein is briefly deciphered, and pourtrayed, how God is to be conſidered without Nature in himſelfe, and then in Nature according to the* Three Principles *of the Divine manifeſtation: alſo what Heaven, and Hell, World, Time, and Eternity, together with all Creatures are; likewiſe whence every thing hath taken its Originall: and what the viſible and inviſible Being is.*

VII. Epiſtle.

VII. Epistle.

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X. Epistle.

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in

in briefe, how a man must dye to Selfe; and live to God; and attaine Divine Contemplation, Vision, and Fruition.

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XIII. Epistle.

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XV. Epistle.

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XXVI. Epistle.

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